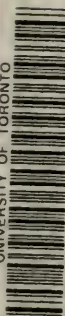


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The Plaie called Corpus Christi

COTTON MS. VESPASIAN D. VIII.

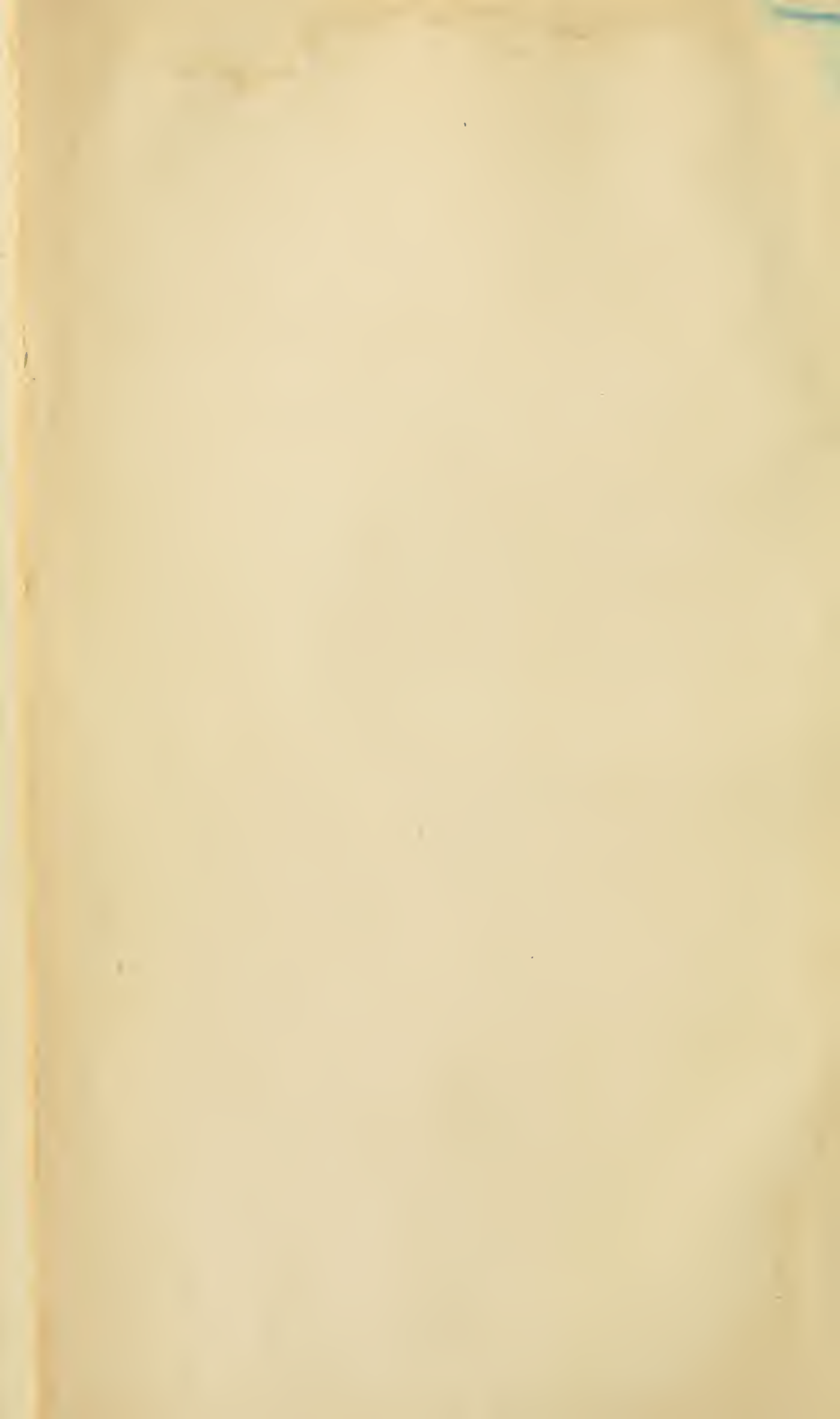
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Ph. 201.  
**Ludus Coventriæ**

or

**The Plaie called Corpus Christi**

COTTON MS. VESPASIAN D. VIII

BY

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LECTURER IN ENGLISH, THE ROYAL HOLLOWAY COLLEGE,  
UNIVERSITY OF LONDON

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## PREFACE

THE *Ludus Coventrice*, unlike the other extant mystery cycles, is not connected with the trade guilds of a town, and the nature and purpose of this collection have been recognized as a problem of special interest. Investigation has been hampered by the fact that the only edition of the plays (J. O. Halliwell, printed for the Shakespeare Society, 1841), though admirably accurate as to the text, obscures, by changes in arrangement and numbering, certain significant features of the MS. It was therefore desirable that the MS. should be re-edited in order that the bibliographical factors of the problem should be clear.

The plays have, moreover, in themselves some claim to be made more accessible. They illustrate the advance in dramatic representation that was taking place in the fifteenth century. Plays like Nos. 18 and 20 (*Adoration of the Magi* and *Massacre of the Innocents*, with the *Death of Herod*), or No. 24 (*The Woman taken in Adultery*), indicate an improvement in the art of the religious drama; passages like the satiric address of Demon to the audience, p. 225, indicate a widening of its range. The *Passion* plays, which differ from those of the other cycles in being acted, not on a sequence of pageants in procession, but on a standing group, show for this reason more attempt at construction; and there are suggestions here and in some of the other plays of specially effective acting (cf. *Introduction*, p. lvi). In the stage directions of

these *Passion* plays (cf. p. 267 and p. 273) we have the most graphic picture of a fifteenth-century performance that has come down to us.

The title *Ludus Coventriae* has been retained partly because it has been associated with these plays since the first cataloguing of the MS. by Richard James; but partly also because there is, in the opinion of the present editor, some ground for thinking that the title was used generically by James, and has therefore some importance in the history of the drama (cf. *Introduction*, p. xl).

This edition was begun in 1913, and marks of protracted and intermittent work are, I fear, obvious. My thanks are due to Sir Israel Gollancz for constant encouragement, and to the Oxford University Press for much consideration and assistance. I am indebted to my colleague Miss G. D. Willcock for help in compiling the glossary.

K. S. BLOCK.

ROYAL HOLLOWAY COLLEGE.

*March, 1922.*



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Fall of Lucifer				
The Creation of the World and	2	2		19
Man				
Fall of Man			2	21
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The Death of Lamech				
Abraham and Isaac	5	5	5	43
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The Betrothal of Mary	10	8, 9 (corr. to 10)	10	83
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{ The Salutation and Conception				
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	MS. No.	Pageant No.	Halliwell.	Page.
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✓ The Adoration of the Magi	18	15	17	151
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## ERRATA

Some lines in the second Passion play between lines 985 and 1035, and again between lines 1295 and 1355, are wrongly numbered. The total number of lines in the play is correctly given.

## INTRODUCTION

THE MS. Vespasian D. viii of the Cotton Collection in the British Museum is a small thick volume containing 225 leaves  $8'' \times 5\frac{1}{2}''$ . In the process of binding the leaves have all been cut down and remounted, and their breadth varies slightly: folios 91 and 92, containing the opening of the *Magi* play, are noticeably narrower than the rest.

A modern hand has numbered the folios. The reverse sides are numbered by tens only, 9<sup>v</sup>, 19<sup>v</sup> . . . 49<sup>v</sup> being numbered 10, 20 . . . 50; 60<sup>v</sup>, 70<sup>v</sup> . . . 110<sup>v</sup>, 60, 70 . . . 110; 121<sup>v</sup>, 131<sup>v</sup> . . . 161<sup>v</sup>, 120, 130 . . . 160; 172<sup>v</sup>, 182<sup>v</sup> . . . 212<sup>v</sup>, 170, 180 . . . 210; and 223<sup>v</sup>, 220.

The lettering of the quires, A to W, is of about the same date. In four cases the original catchwords remain: on fo. 40<sup>v</sup>, the last page of quire B; on fo. 148<sup>v</sup>, the last page of quire N; on fo. 179<sup>v</sup>, the last page of quire S; on fo. 189<sup>v</sup>, the last page of quire T. In other cases the quire letters correspond with a change of paper.

Seven different kinds of paper are found in this MS. A and B (ff. 1-40<sup>v</sup>) consist of paper of the *Bunch of Grapes* watermark (*Les Filigranes*, C. M. Briquet, Paris 1907, No. 3055). Quires C to M (ff. 41-135<sup>v</sup>), with the exception of quire E (ff. 51 and 52) and of the interpolated folios 95, 96, and 112, consist of paper of the *YHS in a Sun* watermark (*Lcs Filigranes*, No. 9477). The interpolated quire E has the *Pitcher*<sup>1</sup> watermark of the *pot d'étain* type (*Lcs Filigranes*, No. 12498 or 12501), not found, according to M. Briquet, before the last decade of the fifteenth century. The interpolated folios 95, 96 have the *Hand* watermark of the gloved type marked with a 3 on the palm and surmounted by a pentagon.<sup>2</sup> Unfortunately not enough of the

<sup>1</sup> *Mind, Will and Understanding* in the Macro MS. is written on paper bearing a *Pot* watermark. E.E.T.S., E.S. xci, p. xxx.

<sup>2</sup> The three plays in the Digby MS., *The Conversion of St. Paul*, *The*

lower part of the mark on fo. 95 remains to make it clear whether the wrist is laced. No example exactly corresponding with this mark is given by M. Briquet. It belongs to the general class described by him as *Main aux quatre doigts serrés, le pouce seul écarté*. Of the subdivision *lacée au poignet*, M. Briquet gives 1526 as the date of the earliest example known to him. If the lines which can just be discerned across the gauntlet could be taken as lacing, these folios, according to the evidence of the handwriting, would be earlier. Fo. 112, also an interpolation, has no watermark, but the wire lines correspond with those of folios 95, 96. Quire N (ff. 136-48<sup>v</sup>), with the exception of fo. 143, and quires P, Q, R (ff. 152-63<sup>v</sup>), have the *Bull's Head* watermark (*Les Filigranes*, No. 14184). Folio 143 has no watermark, but the wire lines correspond with those of the *Bunch of Grapes* or of the *YHS* watermark. Quire O (ff. 149-51<sup>v</sup>) has the *Bunch of Grapes* watermark. Quires S and T (ff. 164-89<sup>v</sup>), with the exception of folios 184 and 185, have the *Two Crossed Keys* watermark (*Les Filigranes*, No. 3887). Folios 184 and 185 have again unfortunately no watermark, but the wire lines are not those of the *Two Crossed Keys* paper, but correspond with those of the paper having the *Bunch of Keys* or the *YHS* watermark. Quires V and W (ff. 190-225), with the exception of folios 213-22, have the *YHS* watermark. The interpolated folios containing the play of the *Assumption* have the *Two-Wheeled Cart* watermark (*Les Filigranes*, No. 3528).

Besides these seven watermarks in the MS. itself, another—a shield bearing a crook—is found on the fly-leaf on which Dr. James, Sir Robert Cotton's first librarian, has written a note of the contents. Only a small portion is shown, and it does not correspond exactly with any of M. Briquet's examples. It comes nearest to what he describes as *La crosse de Bâle dans un écu*, a sixteenth-century mark. Paper of apparently the same watermark is used for part (ff. 31-107) of the 1621 catalogue of the Cottonian library.

Evidence  
of composi-

This variety in the actual material of the MS. corresponds

*Massacre*, and *Mind, Will and Understanding*, are written on paper bearing different forms of the *Gloved Hand* watermark, but none exactly corresponding with that in the Vesp. D. viii. MS. The paper of *Mankind* in the Macro MS. has a *Gloved Hand* watermark. Cf. E.E.T.S., E.S. xci, p. xxviii.

in an interesting way with differences and discrepancies in the plays themselves, and throws light on the process of compilation. Some of the interpolations, folios 51 and 52, 95 and 96 and 112, are in a different handwriting from the body of the MS. and are later additions to the collection, in the case of 95 and 96 and 112 certainly, in the case of 51 and 52 possibly, replacing original material; and the play of the *Assumption*, though part of the set made up by the original compiler of this MS., is also in a different handwriting.

In the case, however, of fo. 143 and quire O, and of folios 184 and 185, the handwriting is the same as that of the quires N, P, Q, R and S, T in which they are interpolated, and the added passages indicate the methods of the compiler.

The quires N, P, Q, R contain a separate group of plays, those that are described later in Contemplacio's Speech (fo. 165) as having been *shewyd the last zere*; the subject-matter is complete without fo. 143 or quire O, and the interpolation of these gives rise to duplication. From a cancelled speech in the MS. at the bottom of fo. 142 it is clear that fo. 144 originally followed on fo. 142, and the insertion of fo. 143 (containing the incident of fetching the ass and the foal) leads to a duplication of the passage beginning *ffrendys be-holde*, which occurs again on fo. 145<sup>v</sup>, and to some inconsistency in the movements of Peter and John who 'abyden styлле' and yet advance towards Jerusalem. Again, a cancelled stage direction at the bottom of fo. 148<sup>v</sup>, the last page of quire N, shows that quire P originally followed on. The episode of Mary Magdalen in quire O (like that of the ass and the foal on fo. 143) is not mentioned in the proclamation, and the insertion of quire O leads to a duplication of the disciples' questioning of the Saviour as to the traitor (cf. fo. 150 and fo. 155<sup>v</sup>). A blank folio follows the last play of the group and the remainder of quire R is filled in with the Doctors' prologue—an entirely disconnected passage. Moreover, besides being of different paper from the rest of the MS. the quires N, P, Q, R show, as will be seen, certain slight differences in writing and rubrication.

The quires S and T offer some similarity in that here again we have traces of a set of plays which were acted separately; and from the appearance of fo. 164, the first of quire S, it would

tion of MS  
as to  
method of  
compila-  
tion.



seem that we have also part of a separate small MS. bound up to make the series. But the case is more complicated; the interpolated folios 184 and 185 could not be removed, for the last of the Seven Words comes on fo. 184 and the speech of Anima Christi is continued from fo. 185 to fo. 186; and there is no break at the end of quire T. The writer or compiler of the set of plays beginning in the S quire clearly had in his mind at starting a set corresponding with the first *Passion* plays of the N, P, Q, R quires: 'we intendyn to procede þe matere þat we lefte þe last jere. . . . Now wold we procede how he was browth þan | be-forȝ annas and cayphas · and syth be-forȝ pylate | and so forth in his passyon · how mekely he toke it for man'; but this second group of *Passion* plays does not come to any definite end, the action being continuous until the end of the *Appearance to Mary Magdalen* play on fo. 201, the middle of quire U. The MS., however, affords some traces of the original plan; there is evidence of a change of purpose at the close of the Crucifixion scene, and it can be deduced with some certainty that the original end of the *Passion* sequel was discarded to make room for the material on folios 183<sup>v</sup>, 184, 184<sup>v</sup>, 185, 185<sup>v</sup>, and 186, and that the *Senturyo's* speech on fo. 186<sup>v</sup> belongs to a separate *Burial and Resurrection* play now dovetailed on. A change in the colour of the ink suggests that the scribe paused at the line: *heloy · heloy · lamazabathany* (fo. 183<sup>v</sup>). The writing also becomes smaller with the next line, and, at the bottom of the folio, is cramped as if to fit in more than was allowed for. It appears from slight indications in handwriting and ink as if the scribe went on from the line mentioned to fo. 186<sup>v</sup>: *Senturyo. A now trewly telle weyl I kan*; and that later he returned and filled up the remainder of fo. 183<sup>v</sup>, continuing on fo. 186 and fitting in the interpolated folios. That the material on the interpolated folios and fo. 186, though dovetailed in, is itself an interpolation is proved by the discrepancies it involves: Mary having passed into the Temple (fo. 185 interpolated) is yet at the foot of the Cross to receive her son's body (fo. 188); the Centurion makes his speech, recognizing the Crucified as the Son of God, twice (fo. 186 and fo. 186<sup>v</sup>), and Nicodemus seems to make a double entry (fo. 186 and fo. 188). Additional evidence from the MS. of disturbance at this point is the change in the



pointing; the mid-line point, having been fairly abundant in the preceding folios of the T quire, ceases after fo. 183<sup>v</sup>. No instance of borrowing from *The Northern Passion*, otherwise so marked a feature of this group, occurs in this interpolated portion.<sup>1</sup> The MS. throws no additional light on the correspondence of change of paper and change of material at the junction of the T and U quires. Though there is no break in the action here the changes of metre, of the form of Pilate's name from Pylat to Pilatus, and of English for Latin stage directions,<sup>2</sup> the cessation of reminiscences of *The Northern Passion*,<sup>1</sup> as well as the double *exeunt* of the knights (fo. 189<sup>v</sup>, last of T, fo. 190, first of V), point to the use of different material. but the scribe appears to have gone on continuously. Quire T is half the size of quire S.

The bulk of the MS. is the work of one scribe, probably of the third quarter of the fifteenth century. The date 1468 is written at the close of the *Purification* play on fo. 100<sup>v</sup>, but this play is an interpolation, and it is possible that the date is specially connected with it rather than with the compilation.

The writing varies considerably, but the variations are better accounted for as due to parts of the MS. having been written at different times than as due to change of scribe. The system or rather want of system in the use of capital letters remains the same—the preferential use of the capital forms of *t* and *n* at the beginning of lines, the arbitrary use of *ff* and *f*, and of *A* and *a*, and the sporadic use of capital forms of *e* and *r*.

The most noticeable variation is found in the quires N, P, Q, R, where the writing is more angular and altogether rougher and less shapely. Exceptionally large capitals appear throughout these quires, and a few specially tall letters in the top lines. The scribe also more often writes *þe* instead of *þ<sup>e</sup>* than elsewhere in the MS. The writing remains irregular, though less so, in quires S and T—that in the interpolated folios 184, 185, as in the interpolated fo. 143 in quire N, being noticeably firmer.

<sup>1</sup> Cf. *The Northern Passion*, edited F. A. Foster, Ph.D, E.E.T.S. 147, Part II, pp. 90-5.

<sup>2</sup> In quires S and T 56 English stage directions, 12 Latin, two of the latter on the interpolated folios; in quires V and W (excluding *Assumption* play) 2 English, 21 Latin. It may be noted that English and Latin stage directions are mingled in the latter part of the Digby MS. *Mary Magdalen* play.

It recovers its earlier form in quire V. There are minor irregularities in the earlier quires. It is sometimes much more cramped than at others, and once, on the other hand—folios 61–6, the end of quire F—it assumes a larger and more widely spaced form. The genealogies filling the bottoms of some of the folios (ff. 16<sup>v</sup> et seq., 21 et seq., 37) and the Psalms and Canticles quoted in the *Mary in the Temple* and *Visit to Elizabeth* plays are in liturgical script; the notes on the five Annas (fo. 37<sup>v</sup>) and on the April Calendar (fo. 74<sup>v</sup>) are in an ornamental book-hand.

Additions.

There are three other handwritings to be found in the MS. : (1) that of the interpolated quire E (ff. 51, 52) containing the conversation between Joseph and his kinsmen in the *Betrothal of Mary* play; (2) that of the interpolated folios 95, 96 in the *Magi* play, and of the interpolated fo. 112 containing the opening of the *Baptism* play; (3) that of the *Assumption* play.<sup>1</sup> The first is a rough cursive hand of the close of the century decidedly later than that of the body of the MS. This writer uses the full *th* form, and neither the *þ* nor the *ȝ* appears in this passage. The second is also a cursive hand, but of a less untidy character. Halliwell speaks of it as 'a more recent hand', and this writer was, as will be seen, at work as a corrector of the MS. after its compilation; but the opinion of authorities is that the hand cannot be said to belong to a later type than the original scribe's. This writer uses the *þ* (in the later *y* form) and the full *th* form in about the same proportion as the chief scribe; like him he uses the *ȝ* in the word *ȝe*, but he uses the forms *you* and *your* where the other invariably uses *ȝow* (*ȝou*) and *ȝour*. This writer uses a curious form of final *s*.

The third hand was also thought by Halliwell to be later, but is now also assigned to the same period as the chief hand. It is of a different character, more cursive and less clear. This writer uses many fewer contractions than the other contributors to the MS. He does not use the *ȝ* at all; the only time it occurs

<sup>1</sup> Miss Swenson (*An Enquiry into the Composition of the Lulus Coventriæ*, University of Minnesota, Studies in Language and Literature) finds two other hands in the Prologue of the Doctors and the Prologue of Contemplacio in the *Passion* play respectively. The slight variation is better accounted for as suggested above.

in the play (fo. 217<sup>v</sup>)—*That ze schuld ben absent*—it comes in a line which was omitted, and written in the margin apparently in the hand of the chief scribe of the MS. He uses as a rule the full *th* form, but four examples of the *þ* (written *y*) are found. Fo. 217<sup>v</sup> *þu* (*thou*), fo. 219<sup>v</sup> *þi*, fo. 220<sup>v</sup> *þowth* (*thought*), fo. 221 *þi*. In this play (fo. 218) occurs the only example, in the MS. proper, of the *þ* in the older form, the two other examples occurring in the notes of some later reviser (fo. 144<sup>v</sup>, fo. 145).

The MS. has also been worked over by other hands. Corrections other than those of the original scribe are found scattered in many plays, and range from the alteration of a letter to the rewriting of two or three consecutive lines. The most important are to be found in the *Shepherd*, the *Magi*, the *Harrowing*, and the *Three Maries* plays, on folios 88<sup>v</sup>, 89, 89<sup>v</sup>, 93, 93<sup>v</sup>, 97, 101, and 185<sup>v</sup>, 191<sup>v</sup>, 192, 197<sup>v</sup>, 198. These appear all to be in the hand of the scribe of folios 95, 96, and 112.

Correc-  
tions of  
revisers.

Those in the *Shepherd* and *Magi* plays appear to be changes for the purpose of removing archaic or dialectal (Northern) words, phrases, or forms: *selkowth* > *mervelus*, *shene* > *bryght*, *carpynge* > *spekyng*, *barne* > *child*, *bale* > *sorow*, *buske* > *go*, *tholyn* > *suffyr*, *myrke* > *thyke*; a line is altered (fo. 89) so that *þat hattyt* (*that is called*) may be read as *that hateth*, and *xaln* is altered to *xalle*. The phrases erased and written over in Herod's ranting speech (ff. 93, 93<sup>v</sup>) are for the most part indecipherable, but the alterations that can be read in this passage suggest that they would all fall under the same heading: *paphawk* > *paddok*, *shaftys* > *sperys*. The corrections in the *Harrowing* play consist of indications of additions to the text; they take the form of references to fresh characters not found in the play as it stands—*anima latronis* (fo. 185<sup>v</sup>), *þe devyll*, *anima caym* (fo. 191<sup>v</sup>, fo. 192)—and the manner of the reference—and *þan Cayme xalle sey his spech* (fo. 192)—suggests that the reviser is drawing on some other fuller version of the play known to the users of the MS. The revision in the *Three Maries* play consists in the substitution of eight new lines for four lines in the speech of Mary Magdalen and four in the speech of Mary Jacobi—the whole forming a continuous passage—announcing the resurrection to Peter and John. The purpose of the alteration is to harmonize the

account of the resurrection, which in the original follows the narrative of St. Mark (that accepted by Tatian) and represents an angel as announcing the Resurrection to the women, with the version given by St. Matthew, according to which the women see the risen Lord himself before they meet the disciples. A few corrections have been made in the text for the same purpose, as if the marginal rewriting of the lines were a second thought.

A few added marginal stage directions appear also to be in the hand of this reviser: *go homewardys* (fo. 102), various *Incipit hic*, *nota hic* (ff. 189, 189<sup>v</sup>), and it is possible that some of the slighter corrections found singly here and there are due to him. Many of these consist of one word written above the line or over the original word in the text, and some even of the addition or change of a letter. In such cases it is impossible to form a definite opinion as to the handwriting, but a comparison of one or two typical letters leads to the conclusion that most of these corrections are not from the hand of the scribe of folios 95, 96, 112, nor from that of the scribe of fo. 51. They occur singly in the following plays: *Cain and Abel*, *Mary in the Temple*, *The Trial of Joseph and Mary*, *The Birth*, *The Purification*; three are found in the *Salutation and Conception* play, ten in the *Disputation*, nine in the *Lazarus* play. They consist partly of the insertion of omitted words, partly of changes of apparently archaic or dialectal forms: thus, *beth* (imperative) > *be* (fo. 43<sup>v</sup>), *evy* > *hevy* (fo. 135 and fo. 110<sup>v</sup>), *dede* > *dyde* (fo. 134), *fende* > *fynde* (fo. 98<sup>v</sup>), *glathe* > *gladd* (fo. 134<sup>v</sup>), *thei* > *they* (fo. 135), *perysche* (pierce) > *pers* (fo. 107<sup>v</sup>), *blysse* > *comfort* (fo. 110<sup>v</sup>); *ffor syknes and sorwe* (fo. 58<sup>v</sup>) is changed to *bothe eve and morewe* to avoid an identical rhyme. Some of the corrections show a misunderstanding of the original: the line *A mayd milke haue never man dyde se* is 'corrected' by the deletion of *haue* and the addition of the possessive *is* to *mayd*.

There are also a few added stage directions in different hands, e.g. *here goth he his way*, written against the speech of quartus consolator and nuncius in the *Lazarus* play (fo. 129). Once or twice names of characters about to appear are roughly written in the margin, e.g. *pastores* in the *Barrenness of Anna* play (fo. 39<sup>v</sup>). This is perhaps the explanation of the mysterious *Vade Worlych* which is obviously written with some purpose



on fo. 206<sup>v</sup> and again on fo. 207, where the meeting of Luke and Cleophas with the other disciples occurs.

Of special interest are two notes on fo. 144<sup>v</sup> and fo. 145: *here entrith þe fyrst prophete*, and *here entrith þe parte of þe ij<sup>le</sup> prophete*. No prophets appear in this play (*The Entry into Jerusalem*), and these notes again suggest a reference to another version of the play, or perhaps rather the use of this play in another combination than that of this compilation. A note on fo. 196 opposite the stage directions at the beginning of the *Three Maries* play, apparently in the hand of the scribe of folios 95, 96, 112—*finem 1<sup>a</sup> die · Nota*—seems also to refer to a division of the performance of some group of the plays.

The corrections of the scribe are made generally in black and red ink. Letters or words marked with deleting dot and cancelling strokes are almost always crossed through in red ink. Some of the corrections of the MS. by the original scribe are important for the light they throw on the compilation of the MS. The insertion of a line in the *Assumption* play has already been noticed (p. xvii). If this is accepted as in the hand of the chief scribe it clinches all the other arguments in favour of that play's having formed part of the original compilation, not indeed as conceived by the composer of the prologue but as carried out in the present MS. Mr. Gayley in his *Plays of our Forefathers* (1908) assigns this play to a date later than 1482, on the ground that it is based on Caxton's translation of the *Legenda aurea*—‘practically’, he says, ‘a transcription from it’. But a comparison of the play with Caxton's translation and the original Latin, so far from giving any evidence in support of this view, proves that the writer of the play used the Latin and not the translation. The only instances of verbal coincidence are found in the translation by both writers of *ammirabile et magnum* by *grete and merueylous*, where both words and order may be fairly said to be inevitable, and of *vasculum vite* by *vessel of lyf*, which again could not easily be avoided. Moreover, in two instances passages of the original Latin not translated by Caxton are used in the play of the *Assumption*.<sup>1</sup>

Particularly significant are the corrections of the numbers

<sup>1</sup> See Note A.

Corrections of the scribe.

1. Of the *Assumption* play.

[Evidence as to date of the *Assumption* play.]

2. Of the numbering

of the  
pageants  
in the  
Proclama-  
tion.

assigned to the pageants in the Proclamation (ff. 2<sup>v</sup>, 3, 3<sup>v</sup>, 4). These, being in figures, cannot be positively attributed to a certain hand, but the intimate connexion of the alterations with certain features in the arrangement of the subject-matter, and, in one case, the rubrication of the correction are sufficient evidence that they were made by the original scribe. It is, moreover, to be noted that for the first ten pageants and originally for the one now numbered xii, i.e. *Joseph's Return*, the numbers were given in words; for the pageants now x and xi and from the one now numbered xiv to the end Roman figures were used. This change of system indicates a break in the compilation, and the use of the word 'hellenthe' for the *Joseph's Return* pageant connects it with the original scheme. The corrections affect the plays *Mary's Betrothal*, *The Salutation and Conception*, *Joseph's Return*, *The Trial of Joseph and Mary*, *The Birth of Christ*, *The Shepherds*. These were originally numbered: *Mary's Betrothal*, pageants 8 and 9; *The Salutation and Conception*, pageant 10; *Joseph's Return*, pageant 11; *The Trial of Joseph and Mary*, pageant 12; *The Birth*, pageant 13; *The Shepherds*, pageant 14. In the renumbering both the *Betrothal* pageants are numbered 10, *The Salutation and Conception* 11, *Joseph's Return* 12, *The Trial* 14, *The Birth* 15, *The Shepherds* 16. The numbers 8, 9, 13 are thus left for the plays of *The Conception of Mary*, *Mary in the Temple*, and *The Visit to Elizabeth*, which actually fill those places in the compilation. But the additional stanzas necessary for the Proclamation were never written, and the correction of the numbering of the pageants was not carried beyond the *Shepherds* play, with the result that the numbers 15 and 16 are duplicated.

This renumbering affects the group of plays on the Virgin Mary—the first *Contemplacio* group, which has long been recognized by critics as forming a separate whole; and it suggests what there is much evidence to confirm, that the compiler is here combining two series of plays, one consisting of the *Betrothal*, *Salutation and Conception*, and *Return of Joseph*, as announced in the Proclamation, the other consisting of the *Conception of Mary*, *Mary in the Temple*, *Betrothal*, *Salutation and Conception*, and *Visit to Elizabeth*, as announced in the prologue of *Contemplacio*.

This matere here mad . is of þe modyr of mercy  
 how þe joachym and anne . was here concepcion  
 Sythe offred into þe temple . compiled breffly  
 than maryed to joseph . and so folwyng þe salutacion  
 metyng with Elizabeth - and þer with a conclusyon.

Evidence in support of this is found in certain indications in the arrangement of the plays in the MS., in discrepancies between the *Betrothal* and *Salutation and Conception* plays and the descriptions of them in the Proclamation, and in inconsistencies and incongruities—marks of imperfect amalgamation—in the plays themselves.

That the group of Mary plays from *The Conception of Mary* to *The Trial of Joseph and Mary* is not homogeneous is apparent upon examination. The *Return of Joseph* and the *Trial* plays differ in tone from the others, and they form no part of the Proclamation of *Contemplacio*. A suggestion that the *Return of Joseph* is an interpolation between the *Salutation and Conception* and the *Visit to Elizabeth* plays can be found in the cancelled stage direction at the close of the *Salutation and Conception* play: *And þan Mary seyth*, which would lead on to the *Visit to Elizabeth* play in which Mary is the first speaker, but not to the *Return of Joseph* play, which begins with a dialogue between Joseph and Susanna. In the *Protevangelion of St. James*, and in Tatian's *Diatessaron*, the visit to Elizabeth follows at once on the *Salutation and Conception*, and Joseph's suspicions are only subsequently aroused, and this order is followed in the *Meditationes* of Bonaventura and in Lydgate's *Lyf of oure Lady*.

Again, though the *Betrothal* play does not appear exactly in the form in which it is described in the Proclamation, where two pageants (and three stanzas) are assigned to it, there are significant discrepancies between it and the *Contemplacio* plays which precede and follow. In the *Mary in the Temple* play the Virgin is represented as left by her parents at the Temple and dwelling there. This also seems to be implied in the speech of *Contemplacio* at the close: *Lo sofreynes here 3e haue seyn | in þe temple of oure ladyes presentacion | she was nevyr occupyed in thyngys veyn | but Euyr besy in holy ocupacyon*. In Bonaventura's narrative, as in the *Protevangelion* and *Nativity of Mary* gospel, Mary is said to have lived in the Temple from her 3rd to her

14th year. At the opening of the *Betrothal* play, however, Mary is living at home with her parents, and this is the situation conveyed in the words of the Proclamation: *Than Joachym and anne so mylde | þei brynge forthe mary þat blyssyd chyldre*. The speech of *Contemplacio* referred to, which appears to introduce the *Betrothal* play, is separated from it in the MS. by a blank folio, and the play begins on a fresh quire (D), which indicates at least a pause—possibly some reconsideration—in the process of compilation. And the name of the bishop Abysakar in the opening stage direction of the *Betrothal* play (fo. 49) represents rather the Abizachar of the *Trial* (fo. 76) and the Abyacar of the Proclamation (fo. 2v) than the Ysakar of the *Conception of Mary* and the *Mary in the Temple* plays.<sup>1</sup>

There are in this play (*The Betrothal*) two interpolated passages in the metre of the preceding *Contemplacio* plays, one of them introducing a character *Minister* not otherwise found in the *Betrothal* play, who appears in the *Mary in the Temple* play. These passages appear to have been fitted in from the rejected *Betrothal* play of the *Contemplacio* series.

On the other hand, the *Salutation and Conception* play is not the play that was in the mind of the writer of the Proclamation, which evidently dealt simply with Gabriel's annunciation. No *parlement of hefne* is mentioned, and special reference is made to the overhearing of Gabriel's speech by the three maidens who dwelt with the Virgin. These maidens are mentioned in the pageant of the *Betrothal* play, and they appear in that and—two of them—in the *Return of Joseph* play, but they do not appear in the *Salutation and Conception* play.

It is not, however, clear that the *Salutation and Conception* play formed part of the original *Contemplacio* series. The *parlement of hefne* is first announced at the end of the second *Contemplacio* play before the *Betrothal* which, as has been seen, does not

<sup>1</sup> Both these names are connected with the Mary story in the pseudo gospels. Abiathar, Abiacar, Isacar, Zacharias appear in different versions of these gospels as the names of the high priest of the Temple during Mary's youth. Isaschar is in one version given as the name of the high priest who rejected Joachym. In some versions a distinction appears to be made between Abiathar sacerdos, who seeks Mary in marriage for his son, and Isacar pontifex, who presides at her *Betrothal*. This distinction is observed by Lydgate in his *Lyf of oure Lady*.



belong to the series. In *Contemplacio's* first prologue a simple annunciation play only is implied in the line: *Than maryed to joseph · and so folwyng þe salutacion*. This becomes in the later announcement:

The parlement of hefne sone xal ȝe se  
And how goddys sone come man xal he  
And how þe salutacion aftere xal be.

The *Salutation and Conception* play is again closely connected—in that they are both based on Bonaventura's *Meditationes Vitæ Christi*<sup>1</sup>—with the *Purification* play—a play not included in the Proclamation, manifestly an interpolation where it occurs, and the play to which the date 1468 is affixed. Dr. Greg in his *Bibliographical and Textual Problems of the English Miracle Cycles* calls attention to the use in the *Purification* play and in certain passages in the *Return of Joseph* play of a metre not found elsewhere in the collection as evidence of borrowing from an independent source. This source is fairly certainly that from which the *Salutation and Conception*, though not in this metre,<sup>2</sup> is drawn. The *Salutation and Conception* play as we have it would therefore be the result of a further revision of the amalgamated series of Mary

<sup>1</sup> The connexion of the *Ludus Coventriæ* with Bonaventura's *Meditationes* was early pointed out by Hone in his *Ancient Mysteries*, and Halliwell gives the reference to the *Speculum Vitæ Christi* in his note on the *Salutation and Conception* play. The subject has been treated more recently by Mr. S. B. Hemingway in his *English Nativity Plays*, Yale Studies, No. 38. An examination of the borrowing shows that the writer had recourse to Nicholas Love's version of the *Meditationes*, *The Mirrour of the Blessed Lyf of Jesus Christ*. Not only do words and phrases used by Love in translating occur, but, in one or two cases, phrases or even sentences from Love, for which there is no equivalent in the original. [See Note B.]

<sup>2</sup> Though the different metres in these plays, as has been seen by most critics, undoubtedly give a clue to the stages of revision or sources of compilation, it must be premised that a different metre need not necessarily imply a different stage or source. Some of the writers engaged on these plays were not without power of changing their numbers to suit their theme (cf. the drowsy measures in the *Magi* and the *Resurrection* scenes, the couplet dialogue in the *Trial* scenes), and the changes from one stanza to another (e.g. in the *Magi* and *Shepherd* plays, or in the second *Passion* group, where the change from short to long octaves seems due to a natural movement towards a more emphatic style) may serve an artistic purpose. And on the other hand the 13-lined prologue stanza does not appear to be always of the same type and may not therefore always represent the same stage or source.

plays whereby the *Salutation and Conception* play based on Bonaventura's work was substituted for both alternatives, that of the Proclamation and that of *Contemplacio's* first prologue.

The *Visit to Elizabeth* belongs clearly to the *Contemplacio* series, but there is a curious confusion at the close of this play which suggests revision. As the play ends at present Joseph and Mary are first said to depart, and later Mary is spoken of as remaining with Elizabeth till the birth of John. An alternative ending is, however, suggested. In place of Joseph's speech beginning *Of ȝour dissesse thynkys no greff*, a note at the bottom of the folio offers 'si placet' a continuation of Elizabeth's speech: *come I pray ȝow specially | I-wys ȝe Are welcome mary | ffor his comfortabelest comynge good god gramercy*, followed by *Contemplacio* as the name of the next speaker. By the adoption of this version all reference to the departure of Joseph and Mary would disappear. It would seem as if the play originally ended with the first and last stanzas of *Contemplacio's* speech, and that the remainder of this speech (which gives Mary's continued abode with Elizabeth) was intended only to be used as part of the alternative ending. In these additional stanzas the writer appears again to be drawing on Nicholas Love,<sup>1</sup> so that here also we have a trace of this further revision.

On the whole it does not appear rash to conclude that the theory suggested by the renumbering of the pageants is established<sup>2</sup>: namely, that the compiler is here grafting the plays of the 'Contemplacio series'—*The Conception of Mary*, *Mary in the Temple*, and *The Visit to Elizabeth* with a *Disponsacion* or *Betrothal* and a *Salutation and Conception* play not used, plays of an ecclesiastical character based at least in part on the *Legenda aurea*,—on to another series of Mary plays described in the Proclamation—*The Betrothal*, *Return of Joseph*, *Trial of Joseph and Mary*, *Birth of Christ*, with a *Salutation and Conception* not used, plays of a simpler and more popular character based directly, as will be shown,<sup>2</sup> on the pseudo gospel of Matthew<sup>3</sup>; and that a later revision or

<sup>1</sup> Cf. Note B.

<sup>2</sup> For additional evidence see p. xxvi and pp. xlv to xlviii.

<sup>3</sup> In both the *Pseudo-Matthaei evangelium de ortu Beatae Mariae* and the *Historia de nativitate Mariae* versions of Mary's story the visit to Elizabeth is omitted.

alteration of purpose led to the substitution of a more elaborate *Salutation and Conception* and to some additions, based on Bonaventura's *Meditationes Vitæ Christi*.

Red ink is used in this MS. (1) for the numbers of the plays and the numbers of the Commandments in the *Moses* play; (2) for paragraph signs marking stanza divisions, looped lines enclosing names of speakers, lines under stage directions, for a few miscellaneous signs— $\tilde{m}$  (ff. 10<sup>v</sup> and 16 marking stage directions, fo. 177<sup>v</sup> marking a couplet),  $\sigma$  in quires S and T (ff. 168<sup>v</sup>–79 and 183<sup>v</sup>) and the *Assumption* play to mark couplets,  $\forall$  on fo. 185<sup>v</sup> and in the *Assumption* play to mark Latin versicles; (3) for the division of two lines written in one to save space here and there when a short perpendicular stroke is made over two similar black strokes or over the point ; (4) for corrections; (5) for initial capitals for most of the plays, the Commandments, the Psalms in the *Mary in the Temple* play, and a few scattered instances here and there, and for one marginal genealogy (fo. 37<sup>v</sup>), and finally red strokes are given to the initial letters of a selection of the first words in the lines of each stanza.<sup>1</sup>

The rubrication is of a rough character; the initial capitals are ungainly, and the various signs and underlinings, &c., are roughly and carelessly made. An exception is found in the *Doctors' Prologue* standing, as has been shown, by itself, preceded and followed by blank folios. Here each stanza has a shapely red capital, and the lines connecting the rhymes, which elsewhere in the MS. with one exception are black, are here neatly drawn in red. The red initial capitals of the Psalms and versicles in the *Mary in the Temple* and *Visit to Elizabeth* plays (for which liturgical script is used) are also done with more care.

With the exception of the interpolated folios 51, 52, 95, 96, 112, which are unrubricated, all the MS. is rubricated on the same general plan. There are, however, slight variations which seem, like those in the handwriting, to indicate rather that the work was done in different portions at intervals than that another hand was employed. Thus in this, as in the

<sup>1</sup> In this edition all such rubricated letters are printed as capitals as this enables the variation in rubrication, which is more significant than the variation in use of capital forms, to be noted.

writing, quires N, P, Q, R show more carelessness. A more sloping stroke is used for marking the initial letters of the lines, and whereas elsewhere in the MS. three or four of the more important words seem to be picked out, in these quires there are many pages in which every word (*ands* included) has a stroke.

The lines dividing the speeches of the different characters and the lines joining the rhymes (with the exception noted above) are black. In quires N, P, Q, R, and S and T,  $\sigma$  in black ink stands before stage directions.

Pointing.

One or two instances of the use of the point in the line for emphasis or for clearness, to mark an antithesis, or to separate two similar words, or to mark an internal rhyme—(*hevyn and Erth · foulle and best* (fo. 12), *what ze xal sey · whan þat ze cum* (fo. 223<sup>v</sup>), *Ofte zoughe is fflowthe with · with sueche vexacion* (fo. 44<sup>v</sup>), *þat I haue wretyn · wretyn it is* (fo. 183<sup>v</sup>), *And þat he is now · I knowe wel how* (fo. 188)—can be found in most of the plays; but in certain plays or parts of plays the use of the mid-line point becomes more frequent. In a few passages of a specially declamatory character it is used systematically; such passages are the detached *Doctors' Prologue* (ff. 163, 163<sup>v</sup>), the *Prologue of the Demon* (which has a specially varied assortment of stops), and that of *John the Baptist*, and the first speech of Annas in the opening *Pussion* play (ff. 136-9), Peter's address to the inhabitants of Jerusalem (fo. 143<sup>v</sup>), and *Contemplacio's Prologue* (fo. 165). In others, though quite irregular, it still occurs with too great frequency to be considered accidental, and the variations correspond with other differences which indicate the use of material from two sources.

The first passage in the collection in which the pointing becomes noticeable is the episode of Lamech in the *Noah* play (ff. 23, 23<sup>v</sup>, 24).<sup>1</sup> This episode is not mentioned in the Proclamation, and may be accepted as an addition to the *Noah* play. The mid-line point next becomes abundant in the group of Mary plays, and here the variations in its use support the division of this group already suggested on other grounds. Pointing occurs to a significant extent in the *Conception of*

<sup>1</sup> The metre of the latter part of the *Noah* play is the same as the metre of this passage, yet the pointing is confined to the Lamech passage.



*Mary*, the *Mary in the Temple*, the *Salutation and Conception*, and the *Visit to Elizabeth* plays, i. e. the *Contemplacio* group. It is only used in one passage in the *Betrothal* play (fo. 53), and then for the special purpose of marking internal rhymes. It does not occur in the *Return of Joseph* or *Trial of Joseph and Mary* plays. In the *Birth* play again, as in the *Noah* play, the variation in the pointing corresponds with an addition to the original. The only part of the *Birth* play in which pointing occurs with any regularity is the opening episode of the cherry-tree, which is not mentioned in the Proclamation. Of the remaining plays of the first part of the collection the *Purification* alone shows traces of systematic pointing. This play is not included in the Proclamation, and is an obvious interpolation breaking the continuity of the *Magi* and *Massacre of the Innocents* plays. In this play, as verbal reminiscences prove, the writer is again drawing from Bonaventura's *Meditationes* as in parts of the first *Contemplacio* group. It is in the *Passion* plays that most use is made of the mid-line point. Quire N opens, as has been shown, with seven pages (ff. 136-9) in which all the lines are so divided, and though this regularity is not kept up, the point continues to be fairly abundant throughout this quire. The second *Passion* group begins also with systematic pointing in the speech of *Contemplacio*, and the pointing is better maintained than in the former group, continuing to be a marked feature up to the interpolated folio 184, where it ceases abruptly, not being resumed in the remaining folios of quire T, i. e. not in the *Harrowing*, *Burial*, and *Resurrection* plays. The bearing of this on the question of the composition of the S and T quires has been pointed out.<sup>1</sup>

Of special significance as throwing light on the problem of the connexion of the Proclamation and the collection is the numbering of the plays. This is done in bold red figures in the right-hand margin—in the case of 29 only the number stands at the top of the page—by the original rubricator. The erasure and rewriting of one of the red-lettered names of the apostles at the opening of the *Pentecost* play (fo. 212) in order to leave room for the number disposes of doubt on this point. The numbers 4, 5, and 7 have the earlier Arabic form, which they changed in the course of the

Numbering of the plays.

<sup>1</sup> Cf. p. xv.

fifteenth century, and the earlier form is also used in the numbering of the Commandments. The numbers run from 1 to 42 with a duplication of 10, which is written against the closing speech of *Contemplacio* in the *Mary in the Temple* play and against the opening speech of Abysakar in the *Betrothal* play,<sup>1</sup> and with the omission of 17 and 22.

The latter number belongs to the *Baptism* play, and it is not found in the MS. because the original folio containing the opening has been removed at some period subsequent to the compilation to make room for the interpolated folio 112. The omission of 17 is less easy to account for. It occurs in the following sequence: *The Shepherds* play 16, *The Magi* play 18, *The Purification* play 19, *The Massacre of the Innocents* play 20. An erased 1 before the 2 of the 20 in the number of the *Massacre* play is probably connected with the irregularity. It is possible that the compiler's first intention was to put the *Purification* play—which, as has been said, is clearly an interpolation—between the *Shepherds* and the *Magi* plays, the alternative—which he finally chose—being to break up very awkwardly by its insertion the continuous action of the *Magi* and *Massacre* plays. In Tatian's *Diatessaron* the Purification comes between the visit of the Shepherds and of the Magi and in the pseudo gospel, *de Nativitate Mariæ et de infantia salvatoris*, the Purification precedes the visit of the Magi. The order chosen by the compiler is that followed by Bonaventura and Lydgate. There is now only one blank page between the *Shepherds* and *Magi* plays, but there may originally have been two folios corresponding with those removed to make room for the interpolated folios 95 and 96. The correspondence of watermarks in this quire supports this.

The significance of the numbering, however, chiefly appears in the two parts of the *Passion* plays and the *Resurrection* and *Harrowing* plays. Here the rubricator in his numbering, like the writer of the Proclamation in his enumeration of the pageants, is apparently dividing an action, continuous and for practical acting purposes indivisible, into separate sections. It has been held that the Proclamation was written for a pro-

<sup>1</sup> This is also evidence that the numbering was done in connexion with the compilation.

cessional performance,<sup>1</sup> and the form suggests this, the pageants being described as if they would come forward in order. But a closer examination shows that, in some cases at least, the writer must have had in his mind a group of pageants that could be used simultaneously—that he had in fact a standing and not a processional play in his mind. Pageants 15, 16, and 17 form such a group, and pageants 27 and 29, with the coming and going of Pilate's wife, and pageants 31 and 33 (MS. 23), with the descent and return of *Anima Christi*, could not have been presented successively in a sequence of pageants.<sup>2</sup> But the writer of the Proclamation divides the various episodes between the pageants to form a series more or less corresponding with the usual *Corpus Christi* cycle, and in this the numberer agrees with him. The disregard of the structure of the plays in the numbering is best illustrated by the numbers 28 and 30. No. 28 (fo. 158), dividing the *Betrayal* from the *Last Supper*, is placed after a stage direction which comes in the middle of a speech, so that the speech is actually divided between the two plays. No. 30 (fo. 169v), dividing the *Trial before Caiaphas* from the *Trial before Pilate*, is placed against Caiaphas's words to the messenger after the episode of the Denial of Peter, and is followed by the coming and going of the messenger and the episode of Judas's return of the money to Caiaphas and Annas, all of which forms part of the action of the preceding play.

That the rubricator had the Proclamation in mind in numbering the plays seems likely in itself. It is supported by the partial correction of the Proclamation, and additional evidence may be found in the numbering of the sections 33–5 (ff. 185, 186, 191). The unequal and arbitrary division of the continuous action of the *Burial*, *Harrowing*, and *Resurrection* plays as it is divided by these numbers in the MS. (33, the descent of *Anima Christi*—six stanzas only; 34, the burial and the setting of the sepulchre guard; 35, the return of *Anima*

<sup>1</sup> Prof. Hardin Craig's article in the *Athenaeum*, Aug. 16, 1913.

<sup>2</sup> The opening of the *Visit of Elizabeth* with the stage direction *Et sic transient circa placeam* and the speech of *Contemplacio* to occupy the time of the supposed journey of 'myles two and ffyfty' marks a play belonging to a standing group. Note also the phrase *locum interludii* in the stage directions (fo. 23).

*Christi* with the delivered souls, the appearance to the Virgin, the awakening of the soldiers and the making of the compact between them and Pilate, Annas, and Caiaphas) would seem clearly to be made to indicate as far as possible the correspondence of the plays with the Proclamation.

Evidence  
of the num-  
bering,  
&c., as to  
connexion  
of Procla-  
mation and  
compila-  
tion.

The close connexion between the numbering and the Proclamation has been hitherto disguised by the alterations made in the former by Halliwell in his edition of the MS. By making the second play begin after instead of before the creation of man, by giving the preliminary matter of the two groups of *Passion* plays, which is not included in the Proclamation, as separate plays—*The Council of the Jews* and *King Herod*, by making a separate play of Pilate's wife's dream, and by making a more convenient division of the *Burial*, *Resurrection*, and *Harrowing* plays—moving No. 35 so as to include the setting of the guard with the Harrowing instead of with the Burial—by all these rearrangements Halliwell disturbs the agreement of the numbering and the Proclamation; and this has led to the opinion that there is more discrepancy between the Proclamation and the compilation as we have it than is in fact the case.<sup>1</sup>

Most instances of non-correspondence between the two can be shown to be accompanied in the MS. by indications of interpolation or substitution which suggest an explanation. The first instance is the omission in the Proclamation of any mention of the Lamech episode in the description of the fourth pageant, and it has been shown that this bears signs of being an addition to the original *Noah* play. The next discrepancies are found in connexion with the first group of *Contemplacio* plays (Nos. 8–13), and these have been shown to be due to the amalgamation of a new series of Mary plays with those described in the Proclamation and some revision of this amalgamation; and with this is connected the insertion into the middle of the *Magi-Massacre* play of the *Purification* play, which is also (like Nos. viii, ix, xiii) not included in the Proclamation—a play from the same source, Love's version of the *Meditationes Vitæ Christi*, as parts of the *Contemplacio* group.

<sup>1</sup> Miss Swenson in her *Enquiry into the Composition of the Ludus Coventrie* makes a strong case for the close connexion of the Proclamation and the *Ludus Coventrie* as we have it.



The omission from the Proclamation of the preliminary matter of the two *Passion* groups is explained by the fact that the compiler seems here to have abandoned his plan of arranging a cycle of separate plays and to have incorporated two sets of plays on the *Passion* which lay to his hand as they had been used for separate yearly performances, using apparently copies already made. With regard to the first *Passion* play the series used corresponds fairly with the Proclamation; the incidents of the ass and the foal and of Mary Magdalen and the box of ointment, which are not mentioned in the Proclamation, are, as has been shown, interpolations in the MS. The Proclamation itself is, however, disturbed at this point, and the use, for the first time, of one stanza for two pageants suggests that the compiler is reconsidering his plan. With the second *Passion* play the divergence is marked. Here there are discrepancies which seem to be fundamental between the Proclamation and the plays.

As regards the preceding portion of the MS., what the MS. shows to be due to interpolation or addition or revision is either absent from the Proclamation or added in manifest revision. The writer had, if not a cycle already in existence, at least a collection of plays or groups of plays ready for compilation in his mind. At this point, however, the plays diverge from the Proclamation; the material of the S and T quires belongs to a different version of the Trial and Death than that described in the Proclamation, and it is material that the MS. shows to be due to interpolation—the descent from the Cross of *Anima Christi*—that corresponds with the Proclamation. The Trial, according to the Proclamation, is before Annas, Caiaphas, and Pilate only; no mention is made of Herod, who does not appear in the *Contemplacio* prologue either. The preliminary scene with Herod can be dispensed with, but the subsequent examination before Herod is an integral part of the action; and the pageants 27 and 28 represent a different treatment of the incidents of the Trial from that of the play. According to the Proclamation the three thieves appear in the first trial before Pilate, at which Pilate's wife is also present, and the remorse and death of Judas has a pageant to itself; in the play the three thieves and Pilate's wife appear in the second scene with Pilate, and the Judas incident occupies only eight lines with two stage

directions. There is no mention in the Proclamation of the Veronica incident, and the Proclamation puts the Longeus episode before the descent of *Anima Christi*—i. e. at the close of the Crucifixion as in the York, Towneley, and Chester cycles—instead of after it, at the beginning of the Burial scene, as it stands in the play. On the other hand, the material which the evidence of the MS. shows to be interpolation on folios 183<sup>v</sup>–6—the removal of the Virgin by John and the descent of *Anima Christi*—corresponds with the descriptions of pageants 30 and 31 in the Proclamation. With the setting of the sepulchre guards the divergence comes to an end. This coincides with the beginning of a new quire (U), where the metre changes to that used for the interpolated portions on ff. 183<sup>v</sup> et seq., and there are, as has been seen, various indications of change of material.

The discrepancies in the case of the *Ascension* and *Pentecost* plays are accompanied by obvious signs of haste and incompleteness in the compilation. The *Ascension* play, to which only the latter part of a stanza is allotted in the Proclamation, breaks off short after the speech of the first of the two angels announced in the Proclamation and given in the stage direction, and the incident of the choice of Matthias, not mentioned in the Proclamation, follows briefly treated. A gap is left in the MS. after the angel's speech, and the speech proposing the choice of Judas's successor is left without any name of speaker. Similarly the *Pentecost* play, a single folio, is manifestly a fragment. The omission of the *Assumption* play from the Proclamation is accounted for by its being, as the MS. shows, an interpolation.

In all cases, therefore, except in the second *Passion* group in the S and T quires, the variation of Proclamation and text is accompanied by some sign of disturbance in the text or, in the case of the first *Passion* group and the *Ascension* play, in the Proclamation.

The general evidence of the various features of the MS. that have been examined shows that the collection contains parts or the whole of four separate groups: (1) the composite *Contemplacio* group (viii to xiii); (2) the first *Passion* group (xxvi to xxviii); (3) the second *Passion* group (xxix to xxxii), dovetailed on by means of the *Descent into Hell* (xxxiii), of different style, to

Conclu-  
sions to be  
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a *Burial* play (xxxiv) of similar style, which in its turn is joined (p. 314, beginning of U quire) to a (4) *Resurrection and Harrowing* play connected in style with xxxiii and forming a group with the *Three Maries* and, as it stands in the compilation, with the *Mary Magdalen* play. An examination of the text gives two<sup>1</sup> more groups showing that (5) the first three plays (*Creation, Fall, and Cain and Abel*) and (6) the *Visit of the Magi* and *Massacre of the Innocents* and *Death of Herod* (xviii and xx) form respectively continuous sets, diction and metre connecting also the *Shepherds* play with the latter suite.<sup>2</sup> There are also two interpolated separate plays: *The Purification* and *The Assumption*.

The evidence as to the composition of the series to be drawn from the characteristics of the MS. is complicated and often ambiguous, but the following points emerge:

1. MS. Vesp. D. viii is the compiler's book, not a transcript of another MS.
2. It contains a collection of plays made according to a plan which was subject to alteration as it proceeded.
3. Some of the plays and groups of plays had had a separate existence, having been acted as separate plays or groups.
4. One portion of the MS. certainly, and probably two, quires N, P, Q, R, and quires S, T, have also had a separate existence.

In support of 3, besides the evidence already adduced, may be noted the preservation of their distinctive character by the groups in the series, by the *Contemplacio* group, and especially by the two *Passion* groups the stage directions of which are conspicuously different from any others in the collection; the variety of the headings of the single plays—*introitus* (ff. 20<sup>v</sup>, 25<sup>v</sup>, 31), *modo de . . .* (ff. 106, 212), *hic incipit . . .* (ff. 127<sup>v</sup>, 201, 210, 223<sup>v</sup>), *hic intrabit pagetum de . . .* (fo. 75); the conclusion of the *Disputation* play addressed to *All þat hath herd þis consummacion of þis pagent* as to the audience of a separate performance, and to a less extent the sermon-like conclusions of the *Temptation*

<sup>1</sup> Or three—the *Baptism* and *Temptation* plays might be taken as continuous.

<sup>2</sup> The general use of stock alliterative phrases makes the evidence to be drawn from diction unreliable, but the following phrases which occur both in the *Shepherds* and *Magi* plays are sufficiently individual to be allowed to count: 'his (þat) bryght blood'; 'in (by) a bestys bynne'; 'Heyl blome on bedde'; and 'To þe blosme upon his bedde'.

and the *Woman taken in Adultery* plays; and the fact that—as the modernizing revision of certain plays, the added stage directions (e. g. p. 327), and the worn condition of the *Magi* portion of the MS. show—certain plays continued to be so acted.

5. The compiler had command of other versions of plays or groups of plays from which he drew.

The evidence for this is mainly to be deduced from the variation of the plays from the description of them in the Proclamation, chiefly in the first *Contemplacio* group and in the two *Passion* groups, but it is supported by the fact that the later users of the MS. obviously had access to such other versions (cf. the references in the later hand in the *Harrowing* play to *anima latronis*, fo. 185<sup>v</sup>, to extra speeches of the devil and of *anima caym*), and by the presence in the MS. of the detached *Doctors' Prologue* written on a blank folio at the end of quire R. This introduces characters not found together in any play or group of plays in this collection—the eleven apostles, John the Baptist, and St. Paul, who only appears in the *Assumption* play. It would seem to be part of another group in the possession of the performers of the *Passion* groups, copied for convenience on a blank sheet of the MS. of the latter. So the allusion to the 1st and 2nd prophets in notes (pp. 240–1) appears to refer to some other combination of plays than that of the text.

The evidence of the MS. supports the view that a compiler is putting together parts to make a whole rather than the view suggested by Dr. Foster (*Northern Passion*, E.E.T.S. 147, p. 99) that a reviser has separated a whole into groups, though he drew apparently on a cycle—or the remains of a cycle—of plays in thirteen-lined stanzas as well as on single plays and on groups of plays. To unravel the tissue of compilation and revision in these plays demands a full study of literary and linguistic characteristics. The examination of the MS. affords no conclusive evidence on such questions, but it gives much to support the theory that [the MS. represents a selection from the repertory of a body of ecclesiastical actors]. As Dr. Smith says: '*Videntur olim coram populo sive ad instruendum sive ad placendum a Fratribus mendicantibus repræsentata.*' Nor does the evidence from the MS. throw clear light on the question of the identity



of the compiler with any of the writers or revisers of the plays, but some inferences can be drawn.

The relation of the plays to the Proclamation shows, as has been said, that the Proclamation was composed in its present form in close connexion with the compiling of this series. The relation is particularly interesting at the point of divergence in the second *Passion* group. Here the interpolated portion (ff. 184, 185, 186) in the text corresponds with the Proclamation, from which the rest of the text diverges, and that with regard to a feature—the division into two scenes of the Harrowing—that is peculiar to this treatment of the theme. The inference suggests itself that the compiler was himself the writer of this link passage, which again is connected with the latter part of the *Resurrection* play and through that, by the evidence of metre and more elusive evidence of diction, with the *Magi* plays. The conclusion to be drawn from this agrees with that of Mr. Greg (*Problems of English Miracle Cycles*) in that it associates the composition of the *rime couée* portions of the cycle with the process of compilation. Dr. Greg postulates a further overworking by the writer of the *Contemplacio* prologues and possibly of the long octave plays and passages, who would therefore be the actual compiler of the Vesp. D. viii MS. But there is evidence<sup>1</sup> that the long octave *Contemplacio* plays underwent a further revision by a writer drawing on Bonaventura's *Meditationes Vitæ Christi*, to whom, as well as the *Salutation and Conception*, the *Purification* play<sup>2</sup> must be attributed. Now it would appear unlikely, had this reviser been the compiler, that the *Purification* play should not be mentioned in the Proclamation, and that the description of the *Salutation and Conception* in the Proclamation should not have been made to refer to the compiler's own work. The theory that the writer of the *rime couée* parts, with which the corresponding passages in the Proclamation agree closely, is the compiler seems to present the stronger case. This writer draws also on Bonaventura,<sup>3</sup> and both revisions are probably connected with the compilation.

This MS. has known the turn of fortune described by Robert Marginalia.  
Hegge, its first recorded owner, when after the invention of

<sup>1</sup> Cf. pp. xxi to xxv; xlv, xlvii.

<sup>2</sup> It is to this play that the date 1468 is attached.

<sup>3</sup> Cf. p. xlix.

printing 'old MSS. were stright bequeath'd to the Moths: and pigeons and Jack daws became the only students in church libraries'<sup>1</sup>; and many of its blank pages have been used for idle scribbling—attempts at copying the MS. writing, signatures, stray phrases, mostly in sixteenth-century hands. It would appear that it fell early into irreverent schoolboy hands, for some of the scribbled copying of lines of the text seems to be rather rough contemporary work than later imitation of an older script. The first or last line of a folio is often imitated, and in one instance a passage of some length has been carelessly and roughly copied on the blank page opposite (fo. 201). A jumble of ill-formed Greek and fancy letters on fo. 119<sup>v</sup> with what appear to be notes on a fraction sum on the opposite folio suggests the hand of a schoolboy. The names that occur among these scribbles are Wylliam Dere (91<sup>v</sup>, 136), Polerd (91<sup>v</sup>), Hollond, Johan & Hary (151<sup>v</sup>, 152<sup>v</sup>, 153<sup>v</sup>, 155<sup>v</sup>), H Kinge the yownger (111<sup>v</sup>), John Hasychem (91<sup>v</sup>), and on the same page (91<sup>v</sup>) 'John Taylphott of parish Bedonson' with the motto 'wee that will not when we paie [*sic*] when we would we shall find (? or saie) nay'. The oddness of the personal name throws doubt on that of the parish, and no record of a parish of Bedonson has been found.

By a coincidence that is possibly nothing more the names William Kinge the younger his booke 1656, John King his brother and John Holland of Brabant occur among the scribbles in the Chester plays (MS. Add. 10305, ff. 55 and 111); the motto quoted above is also found (fo. 124) in a four-lined form, of which, however, unfortunately the first line is missing.

Of a different character are the two signatures of R. Hegge, Dunelmensis, the title of the plays, and some annotations of the original scribe. The first signature comes on fo. 10 above the opening of the first play. It consisted of the full name Robert Hegge, Dunelmensis, written in large Roman hand, but, having been cut away with the margin, the Christian name is now indecipherable. The second, on fo. 164, the outside sheet of the S and T quires, is more elaborate. At the top of the page in Roman type is written: 'In nomine Dei. Amen'; in the middle of the page, in a slender cursive hand, 'ego R. II.

<sup>1</sup> *The Legend of St. Cuthbert*, by R. Hegge.

Dunelmensis possideo'; and immediately beneath, οὐ κτησις<sup>1</sup> ἀλλὰ χρησις.

The title 'The plaie called Corpus Christi' in a small Elizabethan hand stands at the top of fo. 1 above the speech of the first vexillator. Mr. Hemingway in his *English Nativity Plays* speaks of this title as being in Hegge's handwriting, but this is not so. It is writing of an earlier and altogether different type.

The notes forming part of the original MS. consist of three genealogies, of Adam to Noah (ff. 16<sup>v</sup> et seq.), of Noah to Abraham (ff. 21 et seq.), of the Virgin Mary (fo. 37); the measurements of Noah's ark (fo. 24); a list of the five Annas of scriptural importance (fo. 37<sup>v</sup>) and three dates of the ecclesiastical calendar (fo. 74<sup>v</sup>). The genealogies are in liturgical script, the note on the dates and on the Annas in smaller bookhand, and the genealogies are handsomely rubricated, one part of that of Mary being entirely in red. These marginal additions give support to the conclusion to be drawn from the general characteristics of the compilation, that it is of ecclesiastical and not of civic origin.

The MS. forms part of the Cottonian collection. It is not included in the 1621 catalogue of the collection (MS. Harl. 6018), and is supposed to have been acquired in 1629 by Sir Robert Bruce Cotton's first librarian, Richard James, on the death in that year at Oxford of Robert Hegge, a member of James's own college, Corpus Christi, in whose possession it had been. Richard James became Sir Robert Cotton's librarian before 1628<sup>2</sup> and a number of letters exist (MS. Cott. Julius C. III, ff. 212, 214, 217, 219) written by him to his patron from Oxford—unfortunately undated as to the year but clearly belonging to this period—referring to transactions in books, coins, and other rarities. The note on the fly-leaf of the MS. giving the contents is in James's handwriting. The MS. is included in the 1696 catalogue of the Cotton collection drawn up by Dr. Thomas Smith.

The problem of the *Ludus Coventriæ* begins with James's note on the fly-leaf: 'Elenchus contentorum in hoc codice [Vespasian D. viii, added in a later hand] Contenta novi testamenti scenicè expressa et actitata olim per monachos sive fratres

<sup>1</sup> The word appears to have been first written κησις, and the *l* to have been inserted. The οὐ is written 8, and the accents on κτησι and χρησις are omitted.

<sup>2</sup> *Dict. of Nat. Biog.*

mendicantes · vulgò dicitur hic 'liber Ludus Coventriæ · sive ludus corporis Christi · scribitur metris Anglicanis.'

The description of the contents is inaccurate in omitting the Old Testament plays,<sup>1</sup> and the connexion of the collection with Coventry is not supported by any evidence.

T. Smith. In the description of the MS. in the catalogue drawn up by Dr. Thomas Smith in 1696 the reference to Coventry is omitted, and account is taken of the Old Testament material: 'Vespasianus D. viii. A collection of plays in old English metre, i.e. Dramata sacra in quibus exhibentur historiae veteris et N. Testamenti, introductis quasi in scenam personis illic memoratis quas secum invicem colloquentes pro ingenio fingit Poeta. Videntur olim coram populo sive ad instruendum sive ad placendum à Fratribus mendicantibus repræsentata.'

W. Dugdale.

James's inscription had, however, in the meantime been accepted by Dugdale, and the passage in his *Antiquities of Warwickshire Illustrated*, in which he describes the Corpus Christi pageants of the Grey Friars of Coventry, referring to this MS. as giving the text of the performance, became the authority for many subsequent writers on the subject of these plays.<sup>2</sup> It runs as follows: 'Before the suppression of the Monasteries their City [i.e. Coventry] was very famous for the pageants that were play'd therein, upon Corpus Christi day; which occasioning very great confluence of people thither from far and near was of no small benefit thereto; which pageants being acted with mighty state and reverence by the friers of this house [i.e. the Grey Friars] had Theaters for several scenes, very large and high, placed upon wheels and drawn to all the eminent parts of the City for the better advantage of Spectators: And contain'd the story of the New Testament, composed into old English Rithme, as appeareth by an antient MS. <sup>p</sup> intituled Ludus Corporis Christi or Ludus Coventriæ [a note in the margin here gives the reference: "<sup>p</sup> In bibl. Cotton. sub effigie Vesp.

<sup>1</sup> Is it possible that this mistake has any connexion with the fact that R. Hegge's second signature is found on a blank folio preceding the second *Passion* group which shows signs of having been at some time an outside leaf?

<sup>2</sup> Especially perhaps after the publication in 1722 of Stevens's additional volumes to Dugdale's *Monasticon Anglicanum* in which he prints the first five plays of Vesp. D. viii. Cf. Thomas Pennant, *Journey from Chester to London*, 1782, and 'Q' in *Gentleman's Magazine*, Feb. 1784.



D. 9" (so apparently by a slip<sup>1</sup> for viii)]. I have been told by some old people who in their younger days were eye-witnesses of these pageants so acted that the yearly confluence of people to see that show was extraordinary great.<sup>2</sup>

The fact that Dugdale follows James in omitting the Old Testament plays shows that he had not examined the MS. Vesp. D. viii for himself. He appears to be accepting the description of the fly-leaf from which the words '*composed into old English Rithme*' seem to be translated. Thomas Sharp in his *Dissertation on the Coventry Mysteries*, 1825, was the first to point out that the Coventry civic cycle was distinct from the *Ludus Coventriae* preserved in MS. Cott. Vesp. D. viii. The two surviving plays of this cycle and the information concerning it to be derived from Sharp's (and Halliwell's) extracts from MS. sources destroyed in the Birmingham Library fire in 1879, and from other Coventry civic records still preserved, are accessible in the E.E.T.S. edition of Prof. Hardin Craig, and it is now recognized that there is no connexion between *The plaie called Corpus Christi* and the Coventry civic cycle; and the comparison, where it is possible, notably between the two *Shepherds* plays or between the two *Disputation* plays, serves to bring out strongly the more ecclesiastical character of the present collection.

Thomas Sharp accepts Dugdale's attribution of the *Ludus Coventriae* to the Grey Friars of Coventry on the general ground of his local knowledge. Later scholars have pointed out that the *old people* to whose reminiscences Dugdale refers—speaking evidently of information he has gathered as an adult, not of stories heard as a child—must have been recalling the civic pageants which were only finally 'laid down' in 1580,<sup>3</sup> and not the performances of the Grey Friars whose house was dissolved in 1538. Sharp himself speaks somewhat dubiously of the evidence for the acting of the Grey Friars: '*a solitary mention in one MS. not older than the beginning of Charles I's reign of Henry VII's visit to the city in 1492 "to see the Plays acted by the Grey Friars"*'<sup>4</sup>; and this piece of evidence has lately been

<sup>1</sup> Unless this is again connected with the separate existence of the *Passion* plays.

<sup>2</sup> The *Antiquities of Warwickshire Illustrated*, &c., by William Dugdale, 1656.

<sup>3</sup> Sharp, *Dissertation*, p. 12.

<sup>4</sup> *Ibid.*, p. 5.

weakened if not destroyed by the discovery that in a compilation of the MS. annals of Coventry (Harl. 6388) made by Humphrey Wanley—himself a Coventry man—and said by him to be ‘taken out’ of a collection of eight MSS., the entry given by Sharp under 1492 is found under 1493 in the following form : ‘*The King and Queen came to see the playes at ye greyfriers and much commended them*’, where the reference is clearly to the place and not the actors. Yet it might perhaps still be questioned whether Dugdale, a careful antiquary, who would have access to the MSS. used by Wanley, having also a personal connexion with Coventry, and living nearly three-quarters of a century nearer the time, could have been misled, by an ambiguous entry and confused local tradition, into the invention of the acting of the Grey Friars.

In any case his association of the MS. Vesp. D. viii with Coventry seems to have been secondhand—a repetition of the statement of James’s note.

In the difficulty of explaining the note Halliwell has recourse to the theory of a lost colophon which supplied James with the information. The suggestion might be hazarded that James in the sentence ‘*vulgò dicitur hic liber Ludus Coventriæ, sive ludus corporis Christi*’ is using the words *Ludus Coventriæ* generically, taking the name of the best-known example as the name of a type of dramatic performance. The words *vulgò dicitur* suggest this. It may be gathered from the anecdote in the ‘Hundred Merry Tales’, quoted by Halliwell, of the Warwickshire village priest who referred his parishioners for confirmation of his doctrine to the Coventry Corpus Christi play, that Coventry was the accepted background for a story concerning the Corpus Christi pageants; Heywood’s allusion in the *Four P’s* proves that Coventry was recognized as the local habitation of the Mystery devil; and there is evidence that the name Corpus Christi had come to be used for the collective mysteries apart from the occasion of their performance. Weaver, in a passage<sup>1</sup> also quoted by Halliwell, says of a play the subject of which was ‘the sacred scriptures from the creation of the world’, ‘They call this Corpus Christi play in my country’. The title written in a sixteenth-century

<sup>1</sup> John Weaver, *Funeral Monuments*, 1631, p. 405.

hand on the first page of the present collection, 'The plaie called Corpus Christi', is apparently used in this wider sense, and James in his note on the fly-leaf may be expanding this title: 'vulgò dicitur hic liber Ludus Coventriæ sive ludus corporis Christi', i.e. 'This book is commonly called the Coventry or Corpus Christi play'.

The printing of plays from MS. Vesp. D. viii began in 1722 in John Stevens's additional volumes to Dodsworth's and Dugdale's *Monasticon Anglicanum* (vol. i, pp. 139-53 under Grey Friars of Coventry). Stevens prints the Proclamation and the first five plays, using Gothic type, translating the stage directions, and including the marginal genealogies. Printing of the MS. J. Stevens.

A century later in 1823 Hone in his *Ancient Mysteries* W. Hone. described gives a summary, illustrated by full quotations, of plays viii to xv (incl.) with parallel passages from the Apocryphal Gospels and various illustrations including the 'parliament of heaven' from an English translation (not Love's) of the *Speculum Vitæ Christi*, and the *Cherry-tree* carol.

In 1836 J. Payne Collier included *The Marriage of the Virgin* J. Payne Collier. Now first printed from MS. Cott. Vesp. D. viii in *Five Miracle Plays or Scriptural Dramas* privately printed.

In 1838 William Marriott, Ph.D., in his *A Collection of* W. Marriott. *English Miracle Plays or Mysteries containing ten dramas from the Chester, Coventry, and Towneley series with two of later date*, published at Basle, included two of the *Ludus Coventriæ* plays, *Joseph's Jealousy* and *The Trial of Joseph and Mary*, with one of the Coventry civic cycle, *The Pageant of the Company of Shearmen and Tailors*.

In 1841 the whole MS. was edited by J. O. Halliwell for J. O. Halliwell. the Shakespeare Society, with introduction, notes, and glossary. Various plays have since appeared in representative collections.

The opening of the *Salutation and Conception* play is included in Mr. A. W. Pollard's *English Miracle Plays* (1890); this play A. W. Pollard; and *Noah and Lamech* are included in Mr. J. M. Manly's J. M. Manly; *Specimens of Pre-Shakespearian Drama* (1900); and Mr. S. B. Hemingway in *English Nativity Plays* (1909) gives plays 11, S. B. Hemingway. 12, 13, 15, and 16 from this series.

In 1915 the *Assumption* play was edited with an exact W. W. Greg. reproduction of the features of the MS. by Dr. Greg.

The present edition.

Such an exact reproduction has not been attempted in the present edition. Stops have been added at the end of stanzas or speeches, though otherwise the text is left unpunctuated as in the MS., the stops which occur, and are reproduced, being metrical except in the case of a few stage directions. A few medial capital letters have been omitted, a few words run together by the scribe have been separated, a few disconnected syllables have been hyphenated, where the exact reproduction appeared disproportionately disturbing to the reader. It has not been thought necessary to record all the scribe's slips of the pen. In any special case a note has been appended. *I* and *J*, used indifferently in the MS., have been distinguished according to modern usage and the capital form substituted for the small in the case of the personal pronoun; *z* and *ʒ* have also been distinguished. The lines between the speeches and the lines connecting the rhymes have been omitted. In the MS. the tail-verses of the thirteen-lined stanzas and of the *rime couée* stanzas are sometimes written in the margin, outside the rhyme brackets of the rest of the stanza; such lines are printed as short lines in the stanza. Lines written continuously for reasons of space have been arranged in stanzas, with a note recording the change (cf. p. 120, ll. 125 et seq.); otherwise the irregularities of the MS. have been preserved.

Some of the contraction marks used have clearly lost their significance. This is notably the case with *ṽ*. It is the normal form of *n* for the scribes of fo. 51 and of folios 95, 96, 112. The scribe of the MS. writes *trōṽc* (fo. 9), *gōṽc* (fo. 69), *somowṽc* (fo. 74<sup>v</sup>), and the carelessness with which the stroke is added or not to a series of rhyme-words suggests that it had become a mere flourish. This is also true of *ḁ*, which occurs here and there as it were accidentally, though the form *virid* for *viridi* (fo. 25, *cum ramo virid*) shows that it retained its significance at need. The scribes of fo. 51 and of folios 95, 96, 112 use *ḁ* for all final *d*'s, and write *de* in full. The case is less clear with regard to *ṭ*, though *atṭe* and *hatṭe* are found (fo. 81). On fo. 33 (p. 55, l. 132) a final *e* seems to have been erased in *kytt*; *know-lache* (fo. 110<sup>v</sup>) is found, but also *sch* for *sche* (fo. 78<sup>v</sup> and elsewhere). These signs of doubtful significance, *ḁ*, *ȝ*, *h*, *ṭ*, *ṽ*, *ṽ*, have been retained in the text.



The sign  $\wedge$ , not reproduced in the text, is abundantly used in the usual ways: over an *n* after *u* or *w*, e.g. *grou $\wedge$ dyd*, *geaw $\wedge$ it*; over *u* or *w* in the combination *ous*, *ows*, e.g. *gracyous*, *lepro $\wedge$ cs*; over *u* or *n* occasionally in other cases, e.g. *secund $\wedge$ s*, *opy $\wedge$ d*; as sign of a contracted *n* or *m*, e.g. *p $\wedge$ yg*, *h $\wedge$ y*; exceptional instances of this use are *a $\wedge$ l* (*and*), fo. 193, and on the same folio *a $\wedge$ resyn* (*am resyn*); for other contractions in *plente $\wedge$ vs* (*plentecous*), fo. 137, *c $\wedge$ na $\wedge$ ent* (*couna $\wedge$ nt*), fo. 170, *do $\wedge$ n* (*done*), fo. 69<sup>v</sup>, p. 114, l. 165, and *do $\wedge$ n* (*down*), fo. 126. Against *a $\wedge$ n*, fo. 134, *non* has been written as a correction in the margin; *n $\wedge$* , fo. 63<sup>v</sup>, p. 105, l. 244, stands for *no*. Occasionally this sign serves no purpose, as in fo. 27<sup>v</sup>, p. 47, l. 129, *hev $\wedge$ ne*; fo. 212<sup>v</sup> *crepp $\wedge$ e*.

The contraction  $\mathcal{C}$  for the plural has been expanded as *ys*, as in the fully written plural nouns this form predominates. *Es* and *is* occur, though less frequently. On fo. 202<sup>v</sup> *pilgrimes* and *pilgrimys* are found in following lines, elsewhere *sowles* and *sowlys*, &c. On the other hand, on fo. 79, p. 131, l. 234, *legges* has apparently been corrected to *leggys*; and on fo. 209 *eretykis* has been corrected to *eretykys*. There is one instance of the use of the *g* for *com* on fo. 112—*company*, p. 188, l. 19—and it is possible that the unintelligible *hese juge*, p. 116, l. 34, may be due to the scribe's misreading of this contraction in *consideryng $\mathcal{C}$* ; the corresponding Latin is: *considerans sui senectutem*. Other contractions occurring once or exceptionally are *may $\mathcal{C}$ e* (*mayden*), fo. 90<sup>v</sup>, p. 149, l. 102; *h $\mathcal{C}$*  (*his*) used by the scribe of folios 95, 96, 112; *wepo $\mathcal{C}$ d*, fo. 160 (stage direction) (? *weponys*); *b $\mathcal{C}$*  (*but*), fo. 162. The recognized contractions for *er*, *ur*, *us*, *n*, *m*; *i* in *ion*; final *e* after *r*, *p*, *z*, *t*; *p* + *ra*, *re*, &c., and those in the Latin passages, have been expanded in italics. Overwritten as well as omitted letters are italicized, e.g. *p $\mathcal{C}$*  = *p $\mathcal{C}$ i*, *p $\mathcal{C}$*  = *pou*, *p $\mathcal{C}$*  = *p $\mathcal{C}$ e*.<sup>1</sup>

The *Ludus Coventriæ* differs from the other Mystery cycles in having, in its New Testament plays at least, a closer dependence on known literary sources. Its borrowings have been

Notes on  
sources  
and liter-  
ary rela-  
tions.<sup>2</sup>

<sup>1</sup> By inadvertence the two forms 'pat' and 'pat' have been used to represent the MS. form 'p $\mathcal{C}$ '. In a few instances also 'per', 'our', and 'zour' have been given for 'per', 'our', and 'zour'.

<sup>2</sup> I have not been able to consult *Sprache und Heimath des sogenannten Ludus Coventriæ* by Dr. Max Kramer (1892); nor *Die Quellen des sogenannten Ludus Coventriæ* by E. Falke (1908).

investigated by various writers.' Halliwell gives references to the Apocryphal Gospels, to Lydgate's *Lyf of oure Lady*, and his anagrams on the name of the Virgin (cf. *Ludus Coventriæ*, fo. 47, and the *Minor Poems* of J. Lydgate, ed. McCracken, p. 303), to the *Speculum* (or *Meditationes*) *Vitæ Christi* of Bonaventura, and to the thirteenth-century *Harrowing of Hell* (Harl. 2253) (cf. *Ludus Coventriæ*, fo. 192<sup>v</sup>, p. 320, ll. 1416 et seq., and lines 43, 44, 31, 55 of the *Harrowing*, *Altenglische Dichtungen*, ed. Bøddeker, p. 271). Hone in *Ancient Mysteries described* gives in more detail the parallels between the Mary plays and the Apocryphal Gospels, and quotes from an English translation of the *Speculum Vitæ Christi* to illustrate the *Parlement of Hefne*. Miss Hope Traver in *The Four Daughters of God* (Bryn Mawr Monographs, No. 6), has discussed the relation of the *Parlement of Hefne* to other English versions of the theme. The use of the *Legenda aurea* for the *Assumption* play has been shown by Mr. Gayley in his *Plays of our Forefathers*, and by Dr. Greg, who in his edition of the *Assumption* prints the chapter from the *Legenda* used by the writer. The most recent discovery has been that of Dr. Foster, who has demonstrated the indebtedness of the writer of the *Passion* plays to the *Northern Passion*. The coincidence of the names of three out of the four Knights of Pilate in the *Ludus Coventriæ*, fo. 189, and the poem on the Resurrection, MS. Ashmole 61 (fo. 138), has been pointed out by E. Falke.

So much of the material used by the writer of *Mysteries* was common to different possible sources that it is difficult to determine which was the one actually used. Thus the chapter in the *Legenda aurea*: '*De Nativitate Beatæ Mariæ virginis*' (ed. Graesse, 1846, ch. 131) is in great part a transcription of the Apocryphal Gospel *De Nativitate S. Mariæ*, and the material that is versified in the *Conception of Mary* play (the description of Joachim, ll. 25-8; his rejection, ll. 76-80; the angel's speech, ll. 149-74, with the exception of the reference to *joys fyff*) might equally well have been taken from the one or the other. The connexion of the fifteen steps of the Temple with the fifteen Psalms of degree (*Mary in the Temple*, ll. 84 et seq.) is common to the two sources, and found also in both is the original of the interpolated passage in the *Betrothal of*

*Mary* on fo. 48<sup>v</sup>, p. 82, ll. 92 et seq. (cf. *Tunc anxius est pontifex eo quod neque contra scripturam quae dicit: vocite et reddite, votum infringendum putaret nec morem genti insuctum introducere auderet*); both give the answer to *Vox*; cf. *The Betrothal*, p. 89, l. 230.

It can, however, be shown that the *Legenda aurea* was the actual authority used for the *Conception of Mary* at least. The marginal genealogies on the folios preceding the *Conception of Mary* are taken from chapter 131 of the *Legenda aurea*; the phrase *regale sacerdotium* (cf. the *Conception of Mary*, l. 15) occurs in it and not in the gospel *De Nativitate*; and the words used of the rejection of Joachim's offering in the *Legenda aurea*, *cum indignatione nimia repulit*, seem rather to be echoed in 'with grett indygnacion þin offeryng I refuse', than the words in the gospel: *despexit cum et munera eius spreuit*.

The same difficulty occurs in attempting to distinguish the claims of Bonaventura's *Meditationes* and of Lydgate's *Lyf of oure Lady* to be the original of parts of these plays, though the writer's use of Love's translation of the former in certain cases (cf. Note B, p. lviii) gives a clue, and the *Salutation and Conception* and the *Purification* plays may safely be attributed to the influence of the *Meditationes*. To this is due the added passage in a different metre in *Joseph's Return* to which Dr. Greg draws attention (*Bibliographical and Textual Problems of the English Miracle Cycles*, p. 129). The altered tone is consonant with the refined treatment of the theme in the *Meditationes*, and two slight verbal coincidences indicate this source. Cf. 'For on the tone side he sawh hir lyf so holy and no tokene of synne in hir' and 'I knew never with here so god me spede | tokyn of thyng in word or dede | þat towchyd velany | nevyr þe les', et seq.; and 'this tribulacion and this desese' and 'for vnknowlage he is desesyld' in the same context. From the *Meditationes* comes also the interview between the risen Lord and his Mother. That our Lord appeared first of all to the Virgin is a theory discussed in the *De Resurrectione* chapter of the *Legenda aurea*. Bonaventura describes the appearance: *Sodeynly oure lord Jesu came and aperede to her, and in alther whitest clothes with a glad and louely chere gretynge hir on side half in these wordes: Salue sancta parens that is to say Haile holy moder. . . . My dere moder I am.*



*Ego sum: resurrexi et adhuc tecum sum* I have uprisen and loo zit I am with thee . . . and deth and sorwe and alle peynes 'and angwische I have ouercome. . . . And so thei bothe louely and lykyngly talkynge togidre maden a grete joyful feste. This seems to be the original of the passage *Salve sancta parens: my modyr dere*, fo. 192<sup>v</sup>, and it is recalled also by the words in the Proclamation, l. 431, with *suche cher and comfort his modyr he doth indew* | *bat joy it is to here* · *per spech for to deryse*.

Less clear is the source of the material used in the *Mary in the Temple* and *Visit to Elizabeth* plays which is found alike in the *Meditationes*, the *Lyf of oure Lady*, and in part in the *Legenda aurea* and the gospel *De Nativitate*.

The name of Lydgate was early associated with the *Ludus Corentriæ*. In Bishop Tanner's *Bibliotheca Britannico-Hibernica* (1748) these plays are doubtfully identified with the 'pageants' attributed to Lydgate.<sup>1</sup> Halliwell, as has been said, draws attention to the likeness of the passage on the Virgin's name to poems of Lydgate; the hymn sung by the shepherds—*Stella celi extirpauit*, fo. 90—is one that Lydgate translated (*Minor Poems*, ed. McCracken, p. 294). There is also in the *Christ with the Doctors* play an echo of a verse in the *Lyf of oure Lady*, which might however be dismissed as due to the use of a commonplace of theological illustration: cf. *L. C.*, p. 181, ll. 97 et seq., and *Lyf of oure Lady*: ed. 1531, Ch. xix, *Ryght as the sonne perissheth thorowe the glasse* | *Thorowe the cristall, berall or spectacle* | *Withoute harme, right so by myracle* | *Into her closet the father's sapyence* | *Entred is withouten violence*.

It seems at first sight in favour of the *Lyf of oure Lady* as a source for *Mary in the Temple* that it includes the story of the fifteen steps not found in the *Meditationes*, *L. C.*, p. 74, and the seven petitions, *L. C.*, p. 79, not found in the *Legenda aurea* or the gospel *De Nativitate*. The imitation of Lydgate's manner in

<sup>1</sup> By a fatality attaching to references to Vesp. D. viii his description contains an error. He apparently noticed the change of writing with the *Assumption* play and did not look further:

'A procession of pageants from the creation. In MS. Cotton. Vespas. D. viii. Scripto circa Lydgati tempora sunt collectanea (in 212 paginis in folio) 40 pageants sive ludorum incipiendo a creatione et finiundo tempore descensus Spiritus S. Jamesius existimat hunc fuisse Ludum C.C.C. (sic) sive Ludum Coventriæ'.

the anagram (p. 80) favours this view. Against all this there is, however, one piece of evidence that is conclusively in favour of the *Meditationes* as against the *Lyf*. In this work the three precepts observed by Mary are distinct from the seven petitions, though they correspond with the first three. Lydgate gives only the seven petitions. The writer of *Mary in the Temple* follows Bonaventura, and gives the three precepts in the form of the charge of *Episcopus*, p. 77, ll. 152 et seq. Moreover, lines 168, 169, which correspond with the third precept: *Thu xalte hate no thyngge but þe deryl and synne | god byddyth the toryn þi bodyly enmy* appear to have some reference to the misleading form in which the third precept is given in the *Meditationes*: and the thridde is: *Thou schalt hate thyn enemy* (*Habebis odio inimicum tuum*) only explained later in the text: *his enemyes that is to saie vices and synnes*. The order of the seven petitions in *Mary in the Temple* differs from that in the *Meditationes* and the *Lyf*, but the change—putting the most significant last instead of fifth—is one that suggests itself; the phraseology of the passage is closer to Love's than to Lydgate's.

The opening speech of *Contemplacio* in the *Visit to Elizabeth* is taken verbally from the *Legenda aurea*, Ch. 86, 'De Nativitate S. Iohannis baptistae': cf. *L. C.*, p. 116, ll. 23–7, and *David enim rex . . . volens cultum dei ampliare xxiv summos sacerdotes instituit quorum tamen unus maior erat qui princeps sacerdotum dicebatur*. The phrase *The plage of dompnesse*, l. 35, corresponds with *plaga taciturnitatis*. The close of this play has been shown (Note B) to be taken from the *Meditationes*. The matter of the whole play is found there as well as in the *Legenda aurea* and the *Lyf of oure Lady*.

For the *Betrothal of Mary* the *Meditationes* offer no material. The story of the flowering rod and the dove is found in the *Legenda aurea* and in the gospel *De Nativitate S. Mariæ*; in the *Pseudo-Matthew* and the *Lyf of oure Lady* the dove only appears on the rod. In these also the high priest is represented as neglecting Joseph's little rod, whereas in the former as in the play Joseph himself is the delinquent and endeavours to avoid offering the rod. On the other hand, the names of the Virgin's maidens (five in each case, seven unnamed in *De Nativitate*) are given only in the *Pseudo-Matthew* and the *Lyf of oure Lady*,

and the forms used for the three in the play, Rebecca, Saphira, Susanna, only in the *Pseudo-Matthew*, the second name in Lydgate being Scaphea. Here, therefore, the *Legenda* and *Pseudo-Matthew* appear to have been used.

The use of the *Pseudo-Matthew* Gospel is clearest in the *Birth* play, where the incident of the midwives follows this original very closely. Cf. *Ludus Coventriae*, p. 141, stage direction and ll. 181-4 and 265-76 and: *Audiens autem haec Maria subrisit. Cui Ioseph dixit, Noli subridere sed cauta esto ne forte indigeas medicina; and Domine tu nosti quia semper te timui et omnes pauperes sine retributione acceptionis curavi, de vidua et orphano nihil accepi et inopem vacuum a me ire nunquam dimisi. Et ecce misera facta sum propter incredulitatem meam quia ausa fui temptare virginem suam.* The suggestion of the cherry-tree incident comes also from this gospel where a similar story is told of a palm-tree passed on the journey into Egypt. *The Trial of Joseph and Mary* follows less closely this gospel, which does not include the incident of the drinking of the draught by the detractor.

For plays viii to xv there is thus verbal evidence of direct borrowing from three sources: the *Legenda aurea*, the *Meditationes* or *Speculum Vitæ Christi*, and the *Pseudo-Matthew* Gospel, and the mingling of material in the plays corresponds with other evidence (cf. pp. xx to xxiv) to support a theory of dovetailing and revision. The plays of the next group (*Shepherds*, *Magi*, *Massacre*, and *Death of Herod*) are of a different character from any of the preceding ones, of higher literary quality, more lyrical, and in parts more dramatic, and in this closer to the *Passion* plays, and no source has been yet indicated for them. By similarities of metre and diction they are connected with the latter part of the *Resurrection* play.

The use made of the *Northern Passion* by the writer of the *Passion* plays differs from the use of the *Legenda aurea* in the plays derived from that source or from the use of the *Meditationes* in the *Salutation* and *Conception* and *Purification* plays. There is no such slavish transcription of whole passages as we find in the former, nor even such close following as we find in the latter. The parallel passages collected by Dr. Foster do not suggest that the writer set out to dramatize the *Northern*

*Passion*, but rather that he knew the story well in that form and its phrases recur, as Biblical phrases in a scriptural story would (or should) to-day. There is much in the *Passion* plays (the sermons of Peter and John, our Lord's exposition of the Sacrament, the Virgin's lament on his capture, the sentencing of the two thieves, and the dialogue between the Virgin and John at the foot of the Cross) which is not in the *Northern Passion*; the order of the incidents of the Trial before Pilate is different, and the dramatic handling of the Trial scenes with the accelerated dialogues in couplets is original.

In the *Passion* group, as in the earlier *Contemplacio* group, the layers of superimposed material correspond with the use of different sources. The influence of the *Northern Passion* is crossed by the influence of the *Meditationes*. A possible verbal reminiscence of Love in the scene between the Virgin and her risen Son<sup>1</sup> in the latter part of the *Resurrection* play gives a clue, and though there is no further verbal coincidence it is not rash to assume that the place given to the Virgin at the betrayal, at the death, and at the resurrection, the treatment of the harrowing as well perhaps as the completion of the seven words—matter found at the conclusion of the first *Passion* play, in the interpolated portions of the second, and in the latter part (Quire V) of the *Resurrection* play<sup>2</sup>—is due to the *Meditationes*. The chapter in the *Meditationes* on the taking of our Lord ends with a lament of the Virgin 'in Magdeleyns hous'; cf. *L. C.*, pp. 267, 268; special stress is laid on the 'seuene notable words' in the chapter on the death, and in the account of the descent into hell the actual harrowing following immediately on the death is separated from the appearance of the risen Lord to the rescued souls after the resurrection of his body. This does not exactly tally with the representation in the *Passion* play where the rescued souls are brought forth only on the resurrection morning, but it gives some suggestion for the division of the harrowing into

<sup>1</sup> Cf. p. xlv.

<sup>2</sup> Evidence of metre and diction also, as has been said, connects the interpolated matter on folios 183<sup>v</sup>-6 and the end of the *Resurrection* play on quire V. Cf. 'For mannys helpe my body is bred (fo. 185<sup>v</sup>) and 'For man I haue mad my body in bred' (fo. 192<sup>v</sup>), and in similar contexts 'chare away þe crowe' (fo. 183<sup>v</sup>), and 'chare away þe ravyn' (fo. 194<sup>v</sup>).



two parts—the descent at the end of the *Crucifixion* play and the rising with the redeemed souls in the middle of the *Resurrection* play—which is peculiar to the *L. C.* play. The borrowings from the *Northern Passion* cease<sup>1</sup> where the influence of the *Meditationes* comes in—in the interpolated portion of the second *Passion* play whereby it is dovetailed on to the *Resurrection* play and in the conclusion (Quire V) of the *Resurrection* play.<sup>2</sup>

This cycle is later in its compilation than the civic cycles, but it seems to have borrowed little from them beyond the general choice and treatment of material, and even in these respects there are noticeable divergencies. There are more plays peculiar to this cycle than to any other, and the absence of farcical passages in the *Cain*, *Noah*, and *Shepherds* plays distinguishes it from all the others.

The opening of the speech of God the Father in the first play, *Ego sum a et o.*, is found in all cases, and the further likeness of a few phrases in the Towneley play (cf. 'All maner thyng is in my thoght' and 'all þat evyr xal haue beyng | it is closyd in my mende') would seem due to the same natural coincidence. An interpolated passage in the *Shepherds* play—the solitary attempt at humour—p. 148, ll. 78–89, may be a reminiscence of a similar farcical discussion of the angels' song in the Chester *Shepherds* play; a line in the scourging scene recalls a line in the same context in the Towneley play (cf. p. 277, ll. 168–71, and 'we sha'll teche hym I wote a new play of yoyll') and there are coincidences in the Towneley and *L. C. Passion* plays due to the use in both of the *Northern Passion*, but otherwise there is nothing that may not be accounted for as due to similarity of theme and form.

Besides the plays which have no counterpart in the other cycles (*The Conception of Mary*, *Mary in the Temple*, *The Betrothal*

<sup>1</sup> There is perhaps a later reminiscence of the *Northern Passion* (though there are many possible sources) in the line in the *Assumption*: *Sere and ge slept on christis brest . seyng utt celestly*, said by Peter of John. Cf. *Northern Passion*, ll. 276 et seq. The corresponding Latin words in the *Legenda aurea* from which this play is directly taken do not give so clearly the reference to the legend of John's vision here implied: *Tu insuper pectus domini recumbere meruisti et exinde sapientiae et gratiae plus ceteris fluentia potasti.*

<sup>2</sup> Cf also p. xiv and p. xxxi for the composition of the second *Passion* play.

of *Mary*, *The Trial of Joseph and Mary*) the following episodes are found only in the *L.C.*—the death of Cain at the hands of Lamech (play 4), the testifying of the kings (Matthew i. 6–10) with the prophets (play 7), the ‘parliament of heaven’ (play 11).<sup>1</sup> the miracle of the cherry-tree (play 15); Veronica appears only in this series, but her action is performed by one of the *Maries* in the *York* plays; in no other cycle is the crucifying of our Lord assigned to the highborn Jews (‘No man xal towche þour kyng | but yf he be knyght · or gentylman born; cf. also fo. 181. stage direction)<sup>2</sup>; characteristic of this collection again are the pithy short sermons put into the mouth of different characters: two from John the Baptist, one at the close of play 22 (p. 192) on repentance, and one as prologue to the *Passion* play (p. 229) on the dangers of overconfidence and of despair; one from Peter in the *Entry into Jerusalem*, scene (p. 238) on the spiritually blind, lame, and dumb; one from Christ expounding the Eucharist (p. 254). To these may be added the ironic discourse of Lucifer, a ‘bountevous lord’ to ‘reward synners’, at the opening of the *Passion* play (p. 225), and the exposition of the Commandments in the sixth play, which there is nothing to match in the *Chester* play in which the Commandments are recited.

In this exposition of the Commandments<sup>3</sup> the writer is drawing on the usual homiletic interpretation of the time. A treatise of the Commandments in a MS. at St. John’s Coll., Oxford, ed. by J. F. Royster (University of N. Carolina, Studies in Philology, vol. 6, 1910), who dates it between 1420 and 1434, contains much the same material (cf. *L. C.*, p. 55, ll. 134–7, and ‘Bot agaynes þis commaundement doos he þat slaes with hond or with word or will’; and p. 57, ll. 179–82, and ‘In the sizste commaundement is forboden þe dede of lechere . . . and in þis commandement þe wille of þe syn is forboden’; cf. also *Court of Sapience*).

<sup>1</sup> This occurs in a different connexion in *The Castle of Perseverance*, cf. p. liv, and in a still more different in the ‘Procès de Paradis’ of the *Mystère du Vieux Testament*, in which, moreover, only Mercy and Justice are concerned.

<sup>2</sup> In the *Dialogus B. Mariæ et Anselmi de Passione Domini* a distinction is made between the *populus*, who are sympathetic after the Crucifixion, and the *Judæi*, who continue their persecution of Christ’s friends.

<sup>3</sup> For the curious confusion of the burning bush (*rubrus* by mistake for *rubus*) and Mount Sinai, cf. Isidore: ‘Interpretatur autem Sinai rubus quod significat ecclesiam.’

The discourse of Lucifer is specially interesting as helping to date the compilation.<sup>1</sup> Attacks on extravagant fashions are common in the fifteenth century; the one in the text seems to be dealing with the same objectionable features in costume as the poem in MS. Harl. 372, printed by J. Payne Collier for the Percy Society, vol. xv, p. 55, and assigned to the mid-century — ‘not later than 1467’ (cf. *L. C.*, p. 227, ll. 69 et seq., and ‘Ye prowde galonttys hertlesse | With your high cappis witlesse | And youre schort gownys thriftlesse | Haue brought this lond in gret heuynesse | With your long peked schone . . . And your long here in to youre eyen . . . With your wyde furreyd hodes . . . leue your short stuffide doublettys and your playtid gownys’). Similar fashions, however, seem to be attacked later in the century in the morality *Nature* (the ‘side hair’, the ‘short gown’, and ‘wide sleeves’ that ‘would make a doublet and coat for some lad in this town’).

The mingling of the kings of Jesse’s race with the prophets in the seventh play is not found in any other play of this type that has come down to us, but Sepet in *Les prophètes du Christ*<sup>2</sup> takes it as the surviving example of a class: ‘L’idée de faire paraître à côté des prophètes proprement dits la ligne de Jesse, les rois de Juda, fils de David et ancêtres du Messie, n’est pas particulière au Ludus Coventriæ. La scène a certainement eu ce caractère dans les mystères français.’ He quotes in support of this view a description of a similar combination in a Corpus Christi procession still held at Mayenne in the seventeenth century.<sup>3</sup>

The Lamech episode is found in *Le Mystère du Vieux Testament*, but here the boy who guides Lamech and whom he slays is his own son, Tubal-cain. The writer of the *L. C.* interpolation seems to have drawn straight from P. Comestor, cf. pp. 39–41, including stage direction and: ‘Lamech vero vir sagittarius diu vivendo caliginem oculorum incurrit, et habens adolescentem

<sup>1</sup> Lucifer comes in as a ‘prowde galaunt’ in *Mind, Will and Understanding*, and there is a reference in *The Castle of Perseverance* to ‘longe Crakows on pi schoa’.

<sup>2</sup> Bibliothèque de l’École des Chartes, vol. 38, 1877.

<sup>3</sup> Prof. Hardin Craig in a Note appended to Miss Swenson’s *Enquiry* points out that apparently a number of kings played a part in the Lincoln pageants, which may, in his opinion, give a clue to the connexion of the *Ludus Coventriæ* with Lincoln.



ducem dum exercebat venationem pro delectatione . . . casu interfecit Cain inter fructeta aestimans feram quia ad indicium iuvenis dirigens sagittam interfecit. Et cum experiretur quod hominem scilicet Cain interfecisset iratus illic cum arcu ad mortem verberavit eum. Et ideo cum peccatum Cain punitum esset septuplum ut diximus suum punitum est septuagies septies id est septuaginta animae et septem egressae de Lamech in diluvio perierunt.’

The independence of this cycle is perhaps most clearly illustrated in the treatment of a theme common to all the cycles—Christ and the Doctors. Five plays on the subject have come down to us,<sup>1</sup> and, of these, four—those in the York, Towneley, Chester, and Coventry civic cycles—go back to one original; the fifth, that in the *Ludus Coventriae*, stands alone; and the play with the learned brag of the opening speeches and the theological problems and paradoxes introduced into the discussion is characteristic of the more ecclesiastical and perhaps also of the more sophisticated and ‘stagy’ cast of this compilation. The questions raised—(a) the unity of the Trinity, (b) the distinction of the three persons, (c) the manner of the incarnation, (d) the reason for the choice of the second person, (e) the ‘double birth’ of Jesus, (f) the reasons for the marriage of Mary—were all theological commonplaces,<sup>2</sup> but

<sup>1</sup> Another is mentioned in the Epilogue to the *Candlemas* play: ‘And the next yeer as we be purposid in our mynde | The disputacion of the doctours to shew in your presens’.

<sup>2</sup> (a) The comparison of the Trinity to *ignis, splendor, calor* is found in V. de Beauvais and goes back to St. Augustine. Cf. also similar comparison in *Candlemas* play of the humanity, soul, and godhead of Christ to the wax, wick, and light of a taper, a comparison used in *Piers Plowman* for the Trinity (C. xx. 168 and Skeat’s note on the passage).

(b) Cf. *L. C.*, p. 17, &c.

(c) Cf. Lydgate, *Lyf of oure Lady*, v. s. p. xlvi.

(d) Cf. *L. C.* p. 103, and Love: ‘Man forfeited by vnwytte and foly’—an addition to Bonaventura; also *Court of Sapience*, where this is the second of three reasons.

(e) ‘bis genitus dicitur sive quia Pater eum genuit sine Matre in aeternitate sive quia Mater sine Patre in tempore’.—Isidore (*Etymologiarum* lib. vii, vol. 2, p. 265 Migne).

(f) These are two of the three reasons given by Bonaventura and Comestor. V. de Beauvais gives four, referring to Jerome and Ignatius.

the writer deserves some credit for original ingenuity in collecting them.

A connexion has been often suggested between this cycle and other religious plays of the fifteenth century.<sup>1</sup> There are obvious similarities in the stage directions of the *L. C. Passion* plays and those of such plays as *Mind, Will and Understanding*, the *Candlemas* play, *Mary Magdalene*, *The Croxton Play of the Sacrament*, which suggest similar methods of staging and perhaps similar business on the part of the actors.<sup>2</sup> There are also similarities in diction and in metre and in the handling of metrical form—the varying of the metre to suit the speaker or the situation—and in other characteristics of treatment which deserve further investigation but which lie outside the scope of this introduction. *The Castle of Perseverance* offers one or two special points of contact. It has, like the *L. C.*, a prologue in thirteen-lined stanzas for vexillatores in which the name of the town at which the play is to be performed is left to be filled up. It introduces the debate of the Four Daughters of God (*The Parliament of Heaven*) over the fate of the soul of *Humanum Genus*, though in this case it is the salvation of the individual and not the redemption of the race that is in question, and the debate does not lead up to the Incarnation. It introduces also the figure of Death; the entry of this character has not the quality of dramatic irony<sup>3</sup> that makes the entry in the *Death of Herod* play so impressive (*Humanum Genus*, an old man, has just remarked ‘on Coveytyse is al my lay | *And schal; tyl deth me ouer-throw*’—Herod: ‘I was nevyr meryer here befor | Sythe þat I was fyrst born | Than I am now ryght in þis morn’)—but the

<sup>1</sup> Mr. H. R. Patch (*The Ludus Coventrie and the Digby Massacre*, Publications of the M. L. A. of America, xxxv), basing his conclusions on an examination of the metres of the plays, makes the suggestion that the Dublin *Abraham and Isaac* and the Digby *Massacre* (or *Candlemas* play) might have formed part of the cycles or groups from which the compiler of *L. C.* made his selection.

<sup>2</sup> The Chester and Towneley cycles have a few, the York cycle a very few, brief directions in Latin; the Coventry civic cycle has fuller directions in English but not of the descriptive kind found in the *L. C. Passion* plays. This similarity as regards *Mind, Will and Understanding* has been noted by Mr. Pollard in his edition of the *Macro Moralities* (E.E.T.S., Extra Series 91).

<sup>3</sup> Cf. also *Everyman*: ‘Full lytell he thynketh on my conyng | His mind is on fleshely lustes and his treasure.’

general effect is similar as are (naturally) the two speeches of Death. In *The Castle of Perseverance* is found also one of the geographical lists of which there are examples in the Towneley play *Herod the Great* (considered by Mr. Pollard to be one of the group of later plays), in the *L. C. Temptation* play,<sup>1</sup> and in *The Croxton Play of the Sacrament*. The arrangement of names of countries and towns in lists, often alphabetical, in the geographical treatises of the time afforded convenient material for the alliterative artist (cf. *Rel. Ant.*, vol. i, p. 271, and MS. Arundel 123). Though some of the names are common, the lists seem to be independent, but they testify doubtless to some kinship, as do perhaps the attacks in all the *Macro Moralities* and the *Ludus Coventrie* on the extravagant fashions in clothing of the time.

The *Ludus Coventrie* has generally been considered inferior in literary merit to the other cycles. It lacks the genuine feeling that dignifies the York cycle (cf. *Birth* and *Flight into Egypt* plays); it has nothing to compare with the pathos of the Chester *Isaac* play or the humour of the Towneley second *Shepherds* play. Though Mary plays such an important part, no speech of hers in the *L. C.* has the poetic quality of the Lament, in the Towneley *Crucifixion* play, of the Mother at the foot of the Cross. Apart from the greetings of the Shepherds, the speech of Death, the lament of Adam and Eve, and a few *rime couée* passages there is very little poetry in the pages of Vesp. D. viii. But the plays of this collection offered their audience compensations for deficiencies—more singing,<sup>2</sup> more 'devices',<sup>3</sup> more processions,<sup>4</sup> more harangues, and, above all,

<sup>1</sup> The names are in all cases chosen for reasons other than geographical, but no other writer trades so boldly on the ignorance of his audience as the writer of the *Temptation* play in including *Zebee* and *Salmana* among the countries to be seen from the Mount (cf. Ps. lxxxiii. 11).

<sup>2</sup> Notably in the *Contemplacio* group (viii to xiii) and the *Assumption*, but also in the *Creation*, *Noah*, *Shepherds*, *Purification*, and *Entry into Jerusalem* plays.

<sup>3</sup> Cf. Proclamation: 'With whiche devys as we best may | The holy gost xal ovyr him on'. None of the other cycles attempt the spectacular representation of the Incarnation described in the stage direction, p. 107.

<sup>4</sup> The *Moses* play included apparently a procession of the Commandments. Cf. Proclamation: 'pe ten comaundementys alle be dene | in oure play se xal hem sene'.

in some cases, more acting. The passages of couplet dialogue in the Trial scenes (ff. 168<sup>v</sup>, 169, 171<sup>v</sup>, 177, 178, 178<sup>v</sup>, 179) mark an important advance from recitation and declamation to acting, and in several of the plays the writer or writers show command of stage effect, and understanding of the impressiveness of significant gesture and movement. A comparison of the *Woman taken in Adultery* in this series and in the York and Chester cycles illustrates the superior skill of at least one of the *Ludus Coventrie* writers in developing a dramatic situation. The preliminary sermon of Christ on forgiveness, the angry comments of the Jews, the arrival of Accusator with his welcome scandal 'a ryght good sporte I kan yow telle', the breaking open of the door of the house, the escape of the man 'If any man my wey doth stoppe . . . I xal þis daggere putt in his crophe', the pleading of the woman 'I pray 3ow kylle me prevely . . . lete not þe pepyl up-on me crye'—all these dramatic features are found only in the *Ludus Coventrie* example. The most dramatic passage in the series is, perhaps, the unnoted entrance of Death in the midst of the revelry of Herod and his knights, where, as has been said, the style rises above the usual level. The effect of silent stealthy movement followed by sudden outcry on the imagination of an audience is again recognized in the stage direction for Pilate's wife's dream: 'her xal þe devyl gon to Pilatys wyf . þe corteyn drawyn as she lyth in bedde and he xal no dene make but she xal sone after þat he is come in . makyn a rewly noyse . comyng and rennyng of þe schaffald . . . leke a mad woman'; and this direction 'he xal no dene make' is the more significant as Pilate's wife afterwards describes the 'sounds unheard': 'As wylde fyre and thondyr blast | he cam cryeng on to me'. Very effective, too, must have been Judas's secret passings to and from the scaffolds in the *Last Supper and Conspiracy* play: 'here Judas rysyth prevely' and 'here Judas goth in sotylly'. The excitement of escape is suggested in the vivid stage direction *et curret* which follows Pilate's dismissal of Barabbas, and again in the description of the flight of the young man in the *Woman taken in Adultery*—'hic iuuenis quidam extra currit in deploydo calligis non ligatis et braccas in manu tenens'. And we can still feel the thrill that stirred

the 'gentyllys and ȝemanry' of *N.* town in the fifteenth century when we read the stage direction which opens the first Trial scene: 'here xal a massanger com in to þe place rennyng and cryng Tydyngys tydyngys · and so round abowth þe place · Jhesus of nazareth is take · Jhesus of nazareth is take'. Such an appeal may be, in the words of the mediaeval preacher, more to 'þe sizt wipoute forþ' than to 'þe feiþ wipinne forþ', but there is no doubt of its potency, and in this effective stage representation the *Death of Herod*, the *Woman taken in Adultery*, and the *Passion* plays of the *Ludus Coventriæ* are outstanding.

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NOTE A [to page xix].

- | <i>1. Legenda sanctorum aurea</i> (1481).   | <i>The Golden Legend</i> (Caxton).   | <i>The Play of the Assumption.</i>  |
|---|--|---|
| i.   <i>Tu insuper super pectus domini recumbere meruisti</i>   et exinde sapientie ac gracie plus ceteris fluenta potasti.                                   | And thou oughtest to bere this palme of lyghte atte the xequyes of chastyte and holynesthou that drankest of the fontayn of perdurable clenes. | Sere   and ye slept on christis brest ·   seyng alle celestly<br>Ye are goddis clene mayde · wyth-outyn ony nay<br>This observaunce is most like · you to do dewly. |
| ii. <i>Memor enim esse debes qualiter   tibi astiti   et qualiter te accusante ancilla hostiaria te excusavi.</i>   | Thow oughtest remember how the chambriere that was Vssher accused thee and [? I] excused thee.   | In cayfas haile · when thou were seyne<br>And of thee peter a mayde acusid there<br>  <i>I halpe the tho</i>   · now helpe me ageyne.                               |
| iii. Caxton translates all the versicles which are given in the original Latin in the play, and in one instance the writer of the play has a variant reading. |  |   |
| <i>habebit fructum in re- spectione</i> <sup>1</sup> <i>animarum sanctarum.</i>   | She shalle haue fruyte in refectiō of noble sowles.  | <i>Habebit requiem in re- spectu animarum sanctarum.</i>  |

<sup>1</sup> Graesse's edition *refeccione*.



## NOTE B [to pages xxiii, xxiv, and xlv].

The following passages show the correspondence of the text of the plays and passages dependent on the *Meditationes* with the translation rather than with the original work.

*Meditationes Vitæ  
Christi.*

*The Mirrour of the  
Blessed Lyf of Jesus  
Christ, p. 29.*

*'Salutation and Concep-  
tion' Play.*

Bonaventura, *Opera*,  
1588.

Nicholas Love, ed.  
L. F. Powell.

i. Intnere hic pro deo et  
meditare qualiter tota  
Trinitas est ibi expectans  
responsionem et consen-  
sum huius suae filiae  
singularis amanter et  
delectabiliter aspiciens  
verecundiam eius et mores  
et verba; et etiam quali-  
ter angelus diligenter et  
sapienter inducit eam et  
ordinat verba sua stans  
inclinatus et reverens  
coram domina sua . . .

Now take good heed and  
haue in mynde how fyrst  
all the holy trinite is  
there abydyng a fynal  
answer and assent of his  
blessid douzter Marve  
takyng hede and by-  
holdyng lykynge her  
schamfast semblaunt, her  
sad maneres and her wise  
wordes, | and further-  
more howe alle the  
blessid spirites of heuene,  
and alle the ryghtwis  
lyuyng men in erthe  
and alle the chosen soules  
that weren that tyme in  
helle as adam, abraham,  
david and alle othere  
desireden hir assent in  
the whiche stood the  
sauacionn of all man-  
kynde, | and also how the  
aungel gabriel stondyng  
with reverence byfore his  
lady enclynyng . . .

Mary come of and haste  
the  
and take hede in thyn  
entent  
whow þe holy gost blyssyd  
he be  
abydyth þin answere and  
þin assent  
. . . . .  
| fferthermore tuke hede  
þis space  
whow alle þe blyssyd  
spyrytys of vertu  
þat are in hefne by ffore  
goddys face  
and alle þe gode levers  
and trew  
That are here in þis  
erthely place  
thyn owyn kyurede . þe  
sothe ho knew  
And þe chosyn sowlis .  
þis tyme of grace  
þat are in helle and byle  
resen  
as Adam, abraham and  
david in fere  
and many othere of good  
reputacion  
þat þin answere desyre  
to here  
and þin assent to þe  
incarnacion  
in whiche þou standyst  
as persevere  
of alle man-kenne  
sauacion. |



*Meditationes Vitæ  
Christi.**The Mirroure of the  
Blessed Lyf of Jesus  
Christ, p. 39.**'Visit to Elizabeth' Play.*

O qualis domus, qualis  
camera, qualis lectus, in  
qua et quo pariter com-  
morantur et requiescunt  
tales matres talibus filiis  
foecundatae, Maria et  
Elisabeth, Jesus et  
Joannes. Sunt et ibi  
magnifici senes, scilicet  
Zacharias et Joseph . . .

. . . . .

Et tunc apertum est os  
Zachariae, et prophetavit,  
dicens: *Benedictus Do-  
minus Deus Israel*, etc.  
Et sic in domo illa haec  
duo cantica pulcherrima,  
scilicet *Magnificat* et  
*Benedictus*, facta fue-  
runt . . .

. . . . .

Tandem valefaciens  
Elisabeth et Zachariae,  
ac benedicens Joanni  
rediit ad domum suae  
habitationis in Nazareth.

| *A lord god what house  
was that* | or what cham-  
ber and what hedde in  
the whiche dwelleden to  
gidre and rested en so  
worthi moderes with so  
noble sones that is to saie  
Marie and Elizabeth  
Jesu and John And also  
with them dwellynge tho  
worschipful olde men  
zacharie and Joseph.

And the mowthe and the  
tunge of the fader  
zacharye *by-fore closed*  
for *vntrouynge* was than  
opened: and so he pro-  
phecied seienge: . . .

. . . . .  
And so in that house  
thise two noble and  
worthy canticles that is  
to seyen *Magnificat* and  
*benedictus* weren first  
spoken and made.

And at the laste | *whan  
al this was done* | sche  
toke hir leue at Elizabeth  
and Zacharye and blessid  
the child John and so  
went home et seq.

| *A lord god what hous  
was þis on* |  
þat þese childeryn and  
here moderys to  
as mary and elizabeth  
jhesus and john  
and joseph and zakarye  
also.

And þan zakarye spak  
i-wus  
þat *had be down* and his  
speche lorn  
he and Elizabeth pro-  
phesyed as þus  
they mad *BENEDICTUS*.  
them be-forn  
and so *MAGNIFICAT*. and  
*BENEDICTUS*.  
fyrst in þat place þer  
made worn.

| *Whan alt was don* |  
oure lady fre  
toke here leue than after  
this  
at Elizabeth and at  
Zakarie  
and kyssyd johan and gan  
hym blys.

Ch. ix, preliminary para-  
graph not in original.

*'Purification' Play.*

After the kynges had  
performed her offerynges  
. . . 3it stode that worthy  
lady of all the world in  
that symple herborwe . . .  
paciently abidyng unto  
the fourty day ordeyned

To be purefyed . haue 3e  
no nede  
Ne þis on . to be offeryd .  
so god me spede  
ffor fyrst þou art ful clene  
*Vndefowlyd in thought*  
and dede

*Meditationes Vitæ  
Christi.*Ch. ix, preliminary para- 'The Purification' Play.  
graph not in original.

by the lawe to hir purifica- and anothyr þi son with-  
tioun as sche were another owtyn drede  
womman, of the peple is god and man to mene  
defoyled thoruz synne, Wherefore it nedyd not  
and as the childe Jesu to bene  
were a pure man and not but to kepe þe lawe . on  
god nedý to kepe the Moyses wyse.  
obserrance of the lawe.

*The Mirrour of the  
Blessed Lyf of Jesus  
Christ, pp. 62-3.*

ii. Accipite pater ex- Taketh now *higest fader*, *hyest ffadyr* god of powere  
cellentissime unigenitum *þoure owne dere sone* *þour owyn dere son* I offre  
vestrum quem secundum whom I offre here to þow þow here  
mandatum vestrae legis after the biddynge of as I to þour lawe am  
vobis offero quia primo- þoure lawe? for he is the sworn  
genitus matris est. firste born of his moder. receyve þi childe in glad  
manere  
for he is þe fyrst þis childe  
so dere  
þat of his modyr is  
born.

iii. Accipite clemen- *Al myzly and merciful alle mygkty fful fadyr .*  
tissime pater hanc obla- *fader of heuene vnder- merciful kynge*  
tionem et munusculum et fonge þe this litel gifte receyvyth now þis lytyl  
primum donum quod par- and offerynge and the offerynge  
vulus vester hodie de sua firste gifte that þoure ffor it is þe fyrst in degre  
paupertate praesentat. litel child this day pre- þat þour lytyl childe so  
senteth vnto þoure *hize* þynge  
*maieste of his symple* presentyth to day be my  
*pouerte.* shewyng  
to þour *hyz mageste*  
of his *sympyl poverté.*



¶ Both graunce god gyndred of all godnosse  
 as y gyfte glorie nede be gymning had  
 so y fere & fane all y y fere & fere  
 & lysteneth to my talkyng wth fclous stulle & had  
 for the pynpse no perty stulle in no pood  
 y perty to pteke wth pteke ful glad  
 nolt lysteneth no lenclo boths may & lolt  
 sentlyth & zomany of goodly luff had  
 the xal zom stulle. as y the kan  
 both y no thed fyst be gan  
 & both god made boths molde & man

110. tye

iff y zo wyl abydo

¶ 112. vespilla

¶ In y fyst pagent the yonke to play  
 both god dede make yotte hro allm myth  
 hadyn so clef upon y fyst day  
 & y in he sett angott ful luff  
 them angott w hangy no no no  
 yal thepse god as it is pty  
 but luyfer y angott so say  
 no fuche pynpse van no he pty  
 y godde fote he gymning to take  
 hese luyfer pty h y self to make  
 but van he fallyth affond ful blake

+ set to gort pte

iff you habyt & helle to a

¶ 113. vespilla

¶ In y secunde pagent by godde myth  
 the yonke to stulle & pteke bovine  
 no y other sex daye by apyn luff  
 what yonge thed thepse gyt y yal be fone  
 holt best thed made & fone of flyth  
 and last thed man made as y lenclo  
 & many o yb as y golt flyth  
 thed woman thepse many make to bove



+ pte in payadys

A.

# LUDUS COVENTRIÆ.

Cotton MS. Vespasian D. viii.

Fo. 1

## *The Proclamation.*

(A quire)

### The Plaie called Corpus christi.<sup>1</sup>

1<sup>us</sup> vexillat[or

¶ Now gracyous god groundyd of all goodnesse  
as þi grete glorie nevyr be-gynning had  
So þou socour *and* saue all þo þat sytt *and* sese  
*and* lystenyth to oure talkyng with sylens styлле *and* sad  
Ffor we purpose us pertly styлле in þis prese 5  
þe pepyl to plesе with plays ful glad  
now lystenyth us louely bothe more *and* lesse  
Gentyllys *and* ȝemanry of goodly lyff-lad  
þis tyde  
we xal ȝou shewe · as þat we kan 10  
how þat þis werd ffyrst be-gan  
*and* how god made bothe molde *and* man  
Iff þat ȝe wyl a[byde.

¶ 2<sup>us</sup> vexilla[tor

¶ In þe ffyrst pagent we þenke to play  
how god dede make þurowe his owyn myth 15  
hevyn so clere upon þe fyrst day  
*and* þer in he sett Angeñ fful bryth  
Than Angeñ with songe þis is no nay  
xal worchep god as it is ryth  
but lueyfer þat Angeñ so gay 20  
in suche pompe þan is he pyth  
    *and* set in so gret pride  
þat goddys sete he gynnyth to take  
hese lordys pere hym self to make  
but þan he ffallyth a ffend ful blake 25  
    ffrom hevyn in helle to a[byde.

<sup>1</sup> A note at the top of the folio in small Elizabethan handwriting.



3<sup>us</sup> vexill[ator]

¶ In þe secunde pagent by godys myth  
 we þenke to shewe *and* pley be-dene  
 in þe other sex days by opyn syth  
 what þenge was wrought þer xal be sene 30  
 How best was made *and* foule of flyth  
 and last was man made as I wene  
 Of mannys o ryb as I 3ow plyth  
 was woman wrongth mannys make to bene  
*and* put in paradise 35

fo. 1<sup>v</sup> Ther were flourys bothe blewe *and* blake  
 of all frutys þei myth þer take  
 Saff frute of cunnyng þei xulde for-sake  
 And towche it no wyse.

¶ The Serpent toke Eve an Appyl to byte 40  
 and Eve toke Adam a mursel of þe same  
 whan þei had do þus a-3ens þe rewle of ryte  
 than was oure lord wroth *and* grevyd al *with* grame  
 Oure lord gan appose þem of þer gret debyte<sup>1</sup>  
 both to Askuse hem of þat synful blame 45  
*and* þan almythly god ffor þat gret dyspite  
 Assygned hem grevous peyn • as 3e xal se in game  
 In dede  
 Seraphyn An Angeñ gay  
*with* brennyng swerd þis is verray 50  
 From paradise bete hem a-way  
 in bybyl as we rede.

1<sup>us</sup> vexillator

¶ We purpose to shewe in þe thryd pagent  
 the story of Caym • *and* of hese brother Abelle  
 of here tythyngys now be we bent 55  
 In þis pagent þe trewth to telle  
 How þe tythyng of Abel *with* feyr was brent  
*and* accept to god yf 3e wyl dwelle  
 We purpose to shewe as we haue ment  
*and* how he was kyllyd of his brother so felle 60  
 And than  
 how Caym was cursyd in al degre

<sup>1</sup> Halliwell reads *delyte*. The MS. is not clear.

of godys owyn mowthe *per* xal 3e se  
 of trewe tythyng þis may wel be  
 exawple<sup>1</sup> to every mau.

65  
 2<sup>us</sup> *vexilator*

Fo. 2 ¶ The iij<sup>de</sup> pagent is now 3ow tolde  
 þe flourte pagent of Noe xal be  
 how god was wroth̄ · *with* man on molde  
 because fro synne man dede not fle  
 He sent to Noe An Angel bolde 70  
 A shyp ffor to makyn *and* swymmen on þe se  
 vpon þe water both wood *and* coolde  
 And viij sowles *per* sawyd xulde be  
 And i peyre of everich bestys in brynge  
 whan xlti days þe flode had fflowe 75  
 þan sente Noe out a crowe  
*and* After hym he sent a dowe  
 þat brouth ryth good tydynȝ.

3<sup>us</sup> *vexilator*

¶ Of Abraham is þe fyfte pagent  
*and* of ysaac his sone so fre 80  
 how þat he xulde<sup>2</sup> *with* fere be brent  
*and* slayn *with* swerd as 3e xal se  
 Abraham toke *with* good A-tent  
 his sone ysaac *and* knelyd on kne  
 his suerd was than ful redy bent 85  
*and* thouth his chylde *per* offered xuld be  
 Vpon An hyff full Ryff  
 than god toke tent to his good wyl  
*and* sent An Angel ryth sone hym tyl  
*and* bad Abraham a shep to kyl 90  
 And sauyd his chydys lyff.

1<sup>us</sup> *vexilator*

¶ The sexte pagent is of Moyses  
*and* of tweyn tabelys þat god hym took  
 in þe which were wrete *with*-out les  
 þe lawes of god to lerne *and* lok 95  
*and* how god echarged hym be wordys these  
 þe lawes to lerne al of þat book  
 Moyses than doth nevyr more sese

So in MS.

<sup>2</sup> A letter or letters obliterated between *xulde* and *with*.

- but *prechyth* duly · bothe *zere and* woke  
 Fo. 2<sup>v</sup> The lawes as I *zow* telle 100  
*þe* ten comaundementys alle be-dene  
 In oure play *ze* xal hem sene  
 to alle *þo þat þere* wyl bene  
 If *þat ze* thenke to duelle.
- 2<sup>us</sup> *rexillator*  
 ¶ Off *þe* gentyl Jesse rote 105  
*þe* sefnt pagent for sothe xal ben  
 out of *þe* which doth sprynge oure bote  
 as in prophecy we redyn *and* sen  
 Kyngys *and* prophetys with wordys fful sote  
 Schull propheseye al of a qweñ 110  
*þe* which xal staunch oure stryff *and* moote  
 And wyngen us welthe with-outyn weñ  
 In hevyn to Abyde  
 they xal prophecy of a mayde  
 All fendys of here xal be Affrayde 115  
 here sone xal saue us be not dismayde  
 With hese woundys wyde.
- 3<sup>us</sup> *rexillator*  
 ¶ Of *þe* grete bushop Abyacar  
*þe* tende<sup>1</sup> pagent xal be with-out lesyng  
*þe* which comaundyth men to be war 120  
*and* brynge here douterys to dew weddyng  
 All *þat* ben xiiij *zere and* more  
 to Maryage he byddyth hem bryng  
 wher evyr *þei* be he chargyth sore  
*þat* *þei* not flayle for no lettyng 125  
*þe* lawe byddyth so thañ<sup>2</sup>  
 Than Joachym *and* anne so mylde  
*þei* brynge forth the mary *þat* blyssyd chylde  
 but she wold not be de-flylde  
 with spot nor wem of man. 130

Fo. 3 ¶ In chastyte *þat* blysfyl mayde  
 A-vowyd there here lyff to lede

<sup>1</sup> A later correction. The original word is erased.

<sup>2</sup> The word *sertayñ* is written before *thañ* and crossed out. Halliwell retains it.

þan is þe busshop sore dysmayde  
 And wonderyth sore al of þis dede  
 he knelyd to god as it is sayde  
 and prayth than for help and rede 135  
 þan seyth an Angel be not a-frayde  
 of þis dowte take þou no drede  
 but for þe kynrede of dauyd þou sende  
 lete hem come with here offryng 140  
 And in here handys white 3erdys brynge  
 loke whose 3erde doth floure and sprynge  
 And he xal wedde þat mayden hende.

1<sup>us</sup> vexillator

¶ In þe xte<sup>1</sup> pagent sothe to say  
 A masangere fforthe is sent 145  
 Dauyd is kynrede with-out de-lay  
 they come fful sone with good Entent  
 Whan joseph offeryd his 3erde þat day  
 Anon ryth fforth in present  
 þe ded styk do floure fful gay 150  
 and þan joseph to wedlok went  
 Ryth as þe Angel bad  
 Than he plyth to his wyff  
 In chastyte to ledyn here lyff  
 þe busshop toke here iij · maydonys ryff 155  
 Som comforte pere she had<sup>2</sup>.

2<sup>us</sup> vexillator

¶ In þe xide<sup>3</sup> pagent goth Gabryell  
 And doth salute oure lady fire  
 Than grett with chylde as I 3ow tell  
 þat blyssyd mayde for sothe is she 160  
 þo iij maydenys þat with here dwelle  
 here gret spech but noon þei se  
 than they suppose þat sum Angell  
 goddys masangere þat it xuldt be  
 And thus 165  
 þe holy gost in here is lyth

<sup>1</sup> This is corrected from an original ix<sup>te</sup>.

<sup>2</sup> First written *hadde* and corrected.

<sup>3</sup> This is corrected from an original x<sup>de</sup>; the writing becomes slightly smaller and there is a faint difference in the colour of the ink with this stanza.

and goddys sone in here is pygth  
 þe Aungeſt doth telle what he xal hyght  
 And namyþ þe chylde jhesus.

3<sup>us</sup> vexillator

- ¶ In þe xij<sup>1</sup> pagent as I ȝow telle  
 Joseph comyþ hom fro fer countre  
 Oure ladyes wombe *with* chylde doth swelle  
 and þan joseph ful hevy is he  
 He doth forsake here *with* hert ful felle  
 out of countre he gynnyth to fle 175  
 he nevyr more thenkyth *with* here to dwelle  
 and than oure lady ȝyth sore wepyth she  
 An Angeſt seyð hym ryf  
 god is *with* þi wyff sertayn<sup>2</sup>  
 þerfore Joseph turne hom a-gayn<sup>2</sup> 180  
 þan is Joseph in herte ful fāyn  
 And goth a-geyn onto his wyff.

1<sup>us</sup> vexillator

- ¶ The xiiij<sup>te</sup><sup>3</sup> pagent I sey ȝow be-dene  
 xal be of joseph *and* mylde mary  
 how they were sclawndryd *with* trey *and* tene 185  
 and to here purgacion þei must hem hy.<sup>4</sup>

Fo. 4

2<sup>us</sup> vexillator

- ¶ In þe xv<sup>5</sup> pagent shewe we xal  
 how joseph went *with*-oute varyauns  
 for mydwyuys to helpe oure lady at all  
 of childe that she had delyuerauns. 190  
 ¶ In þe xvj<sup>6</sup> pagent Cryst xal be born  
 of þat joy Aungelys xul synge  
 and telle þe shepherdys in þat morn  
 the blysseful byrth of þat kyng

3<sup>us</sup> vexillator

<sup>1</sup> Here the original word *hellenþe* has been crossed out in red ink, and xii written in fresher black ink above.

<sup>2</sup> *Serteyn* and *ageyn* appear to have been first written and corrected by scribe.

<sup>3</sup> This is corrected from an original xii<sup>te</sup>.

<sup>4</sup> A space is left at the bottom of Fo. 3<sup>v</sup>, beneath this speech, and at the top and in the middle of Fo. 4 above and beneath the next speech, as if to be filled in later.

<sup>5</sup> This is corrected from an original xiii.

<sup>6</sup> This is corrected from an original xiv.



The shepherdys xal come hym be-florn  
with reuerens *and* with worchepyng  
ffor he xal sauyn þat was for-loin  
*and* graunt us lyf evyr more lestyng

i-wys

þis gle in gryth  
is mater of myrth  
now crystys byrth

Bryng<sup>1</sup> us to his blys.

1<sup>us</sup> *vexillator*

¶ Fo. 4<sup>v</sup> The xv<sup>te</sup> pagent come kyngys iii  
with gold myrre *and* ffrankynsens  
kyng herowdys styward hem doth se  
And bryngyth all to his presens  
The kyngys of Coleyn with hert ful ffre  
tolde kyng herownde here dylgens  
that þei south in þat countre  
A kyng of kyngys ffrom fere then  
A sterre led hem þe way  
The Chylde is ȝoung *and* lyth in staff  
he xal be kyng of kyngys all  
beffore hym we thynk on kne to faff  
And worehep hym þis day.

210

215

2<sup>us</sup> *vexillator*

¶ In þe xvi pagent as wroth as wynde  
is kyng herownde þe soth to say  
And cruel knytnys *and* vn-kende  
to sle male chylderyn he sendyth þat day  
But cryst jhesu þei may not ffynde  
Ffor joseph hath led þat childe away  
Vnto Eglypht as we haue mende  
As Angel to joseph dyd byd *and* say  
In hyght  
þo chylderyn þat syt in here moderys lap  
to sowkyn ful swetly here moderys pap  
þe knyhtys do sle hem euy<sup>n</sup> at A swap  
þis is a rewly syth.

220

<sup>1</sup> Some word beginning with s (or f) and ending with l is crossed out before Bryng.

- ¶ In þe xvii pagent þe knyghtys be-dene  
 Shuff brynge dede childeryn be-for þe kyng  
 whan kyng herownde þat syth hath sene  
 fful glad he is of here kylling  
 Than kyng herownde *with-owtyn* wene  
 is sett to mete at his lykyng 230  
 in his most pride xal come gret tene  
 As ȝe xal se at oure pleyng  
 Fo. 5 his sorwe xal a-wake  
 whan he is sett at hese most pryde  
 Sodeyn deth xal thrylle his syde 240  
*and* kille his knyghtys þat *with* hym hyde  
 þe devyl þer soulys xal take.
- ¶ In þe xviii pagent we must purpose  
 to shewe whan cryst was xij ȝer of Age  
 how in þe temple he dede appose 245  
*and* answerd doctoris ryth wyse *and* sage  
 The blyssyd babe *with-owte* glose  
 ouer cam olde clerkys *with* suyñ langage  
 þat þei meveyld · ȝe xal suppose  
 how þat he cam to suche knowlage 250  
*and* in þis whyle  
 thre days he was oute  
 ffro his modyr *with-out* doute  
 wepyng she sowth hym rownde aboute  
 jheruselem many a myle. 255
- ¶ in þe xix pagent xal seynt jhoñ  
 baptyse cryst as I ȝow say  
 in þe watyr of flom jordoñ  
*with* which devys as we best may  
 The holy gost xal ourr hym on 260  
 þe ffaderys voys xal be herd þat day  
 out of hevyn þat blisful troñ  
 þe fadyr xal be herd þis is no nay  
*and* forth *with* pleyñ  
 þe holy gost xal be his gyde 265  
 in to desert þer-in to A-byde

3<sup>us</sup> vexillator

230

235

240

1<sup>us</sup> vexillator

245

250

255

2<sup>us</sup> vexillator

260

265

xl<sup>ti</sup> days A terme ful wyde  
and xl<sup>ti</sup> nyghtys to faste sarteyn<sup>1</sup>.

3<sup>us</sup> vexillator

Fo. 5<sup>v</sup>

¶ in þe xx<sup>ti</sup> pagent all þe deuelys of helles  
they gadere a parlement as 3e xal se 270  
they haue gret doute þe trewth to telle  
Of cryst jhesu whath he xulde be  
They Sende Ssathan þat Ffynde so Ffelle  
Cryst for to tempte in fele degre  
We xal 3ow shewe if 3e wyl dwelle 275  
How cryst was temptyd in synnys thre  
Of þe devyl sathan  
And how cryst Answeryd on to Alle  
and made þe fende away to falle  
As we best may þis shewe we xalle 280  
Thorwe grace of god and man

1<sup>us</sup> vexillator

¶ The xx<sup>ti</sup> pagent of a woman xal be  
þe which was take in Adultrye  
The pharysewys ffalsed þer 3e xal se  
Cryst to convycte how they were slye 285  
they conseyyd þis sotylte  
yf cryst þis woman dede dampne trewly  
A-geyn his prechyng than dede he  
Which was of pete and of mercy  
And yf he dede here save 290  
þan were he A-3ens moyses lawe  
þat byddyth with stonys she xulde be slawe  
þus they thowth vndyr þer Awe  
Cryst jhesu for to haue.

2<sup>us</sup> vexillator

¶ The grettest meracle þat evyr jhesus  
In erthe wrouth be-forh his passyōn  
In xxii<sup>ti</sup> pagent we purpose vs  
to shewe in dede þe declaracion  
þat pagent xal be of lazarus  
In whos place and habytacion 300  
Cryst was logyd þe gospel seyth thus

<sup>1</sup> An original *e* in the first syllable appears to have been corrected by the scribe to an *a*.

and ofte<sup>1</sup> tyme toke þer consolacïon  
but 3yt

Fo. 6 Lazarus As I 3ow say  
was iiij days ded and beryed in clay 305  
ffrom deth to lyve þe iiij<sup>te</sup> day  
Cryst reysed hym ffrom þat pyt.

3<sup>us</sup> vexillator

¶ In þe xxiiij<sup>ti</sup> pagent palme sunday  
in pley we purpose ffor to shewe 310  
how chylderyn of Ebrew with flowrys ful gay  
þe wey þat cryst went þei gun to strewe

1<sup>us</sup> vexillator

In þe xxiiij<sup>ti</sup> pagent as þat we may  
cryst and his apostelys alle on rewe  
the mawnde of god þer xal they play  
and sone declare it with wordys ffewe 315

And thañ

Judas þat fals traytour  
ffor xxx<sup>ti</sup> platys of werdly tresour  
xal be-tray oure savyour  
to þe jewys certan<sup>2</sup>.

320

2<sup>us</sup> vexillator

¶ ffor grevous peyn þis is no les  
in þe xxv<sup>ti</sup> pagent cryst xal pray  
to þe fadyr of hevyn þat peyn for to ses  
his shamful deth to put Away  
Judas þat traytour be-for gret pres 325  
xal kys his mouth and hym be-tray  
Añ his dyscyples than do dysceres  
and forsake cryst þe soth to say  
ffor doute þei do hem hede  
hese dyscyplys añ every-choñ 330  
do renne away and leve hym alon  
they lete hym stondyn amonge his ffon  
And ronne Away ffor drede.

330

3<sup>us</sup> vex[illator

Fo. 6<sup>v</sup> Than in þe xxvj<sup>ti</sup> pagent  
to Cayphas cryst xal be brouth 325

<sup>1</sup> The o is blotted and may have been corrected from another letter.

<sup>2</sup> The e is blotted and not clearly decipherable.

þo jewys fful redy þer xul be bent  
 Cryst to Acuse with worde *and* thouth  
 Seynt petyr doth folwe with good intent  
 to se with cryst what xuld be wrouth  
 Ffor crystys dysciple whan he is hent 340  
 thryes he doth swere he knew hym nowth  
 A kok xal crowe *and* crye  
 Than doth petyr gret sorwe make  
 Ffor he his lord þus dede for-sake  
 But god to grace hym sone doth take 345  
 Whan he doth aske mercye.

1<sup>us</sup> *rexillator*

¶ In þe xxvij pagent sere Pylat  
 Is sett in sete as hy justyce  
 Whan he is set in his astat  
 thre thevys be brout of synful gyse 350  
 And cryst þat louyd nevyr stryff nor bat  
 but trewth *and* goodnesse on every wyse  
 as for a thef with ryth gret hat  
 is browth to stondyn at þat same syse  
 And þan as I 3ow say 355  
 b coveryd with clothis al of þe best<sup>1</sup>  
 a the Wyff of Pylat goth to rest<sup>1</sup>  
 Than for to slepe she is ful prest  
 All þis we thenke to play.

2<sup>us</sup> *rexillator* 360

¶ in þe xxviiij<sup>ti</sup> pagent xal judas  
 þat was to cryst a ffals traytour  
 with wepyng sore evyr crye Alas  
 þat evyr he solde oure savyour  
 Fo. 7 He xal be sory ffor his trespas  
 And brynge a-3en all his tresour 365  
 all xxx pens to sere Cayphas  
 he xal them brynge with gret dolowre  
 Ffor þe which cryst was bowth  
 Ffor gret whanhope as 3e xal se  
 he hangyth hym self vpon a tre 370  
 Ffor he noth trostyth in godys pete  
 to helle his sowle is browth.

<sup>1</sup> So, in wrong order with indication of the mistake, in MS.



3<sup>us</sup> *vexillator*

¶ In þe xxix pagent to Pylatus Wyff  
 in slepe aperyth þe devyl of helle  
 ffor to savyn crystys lyff 375  
 The devyl here temptyth as I ȝow telle  
 Sche sendyth to pylat a-non ful ryff  
 And prayth þat cryst he xuld not qwelle  
 þan pylat is besy *and* ryth blyff  
 cryst for to savyn he ȝevyth councele 380  
 ffor he dede neuyr trespas  
 The jewys do crye fast ffor to kylle <sup>1</sup>  
 the <sup>2</sup> rythful man þei aske to spyll  
 A thef þei saue *with* herty wyll  
 þat Callyd is barrabas. 385

1<sup>us</sup> *vexillator*

¶ In þe xxx<sup>ti</sup> pagent þei bete out crystys blood  
 And nayle hym al nakyd upon a rode tre  
 betwen ij thevys · i-wys they were to wood  
 they hyng cryst jhesu · gret shame it is <sup>3</sup> to se  
 Fo. 7<sup>v</sup> vii wurdyes cryst spekyth hangyng upon þe rode 390  
 þe weche ȝe xal here aft þo þat wyl þer be  
 þan doth he dye ffor oure allether good  
 his modyr doth se þat syth gret mornyng makyth she  
 Ffor sorwe she gynneth to swowne  
 Seynt johan Evyn þer as I ȝow plyth 395  
 doth chere oure lady *with* al his myth  
 And to þe temple anon forth ryth  
 he ledyth here in þat stownde.

2<sup>us</sup> *vexillator*

¶ we purpose to shewe in oure pleyn place <sup>4</sup>  
 in þe xxxj<sup>ti</sup> pagent þorwe godys myth 400  
 how to crystys herte a spere gan pace  
*and* rent oure lordys bryst in ruly plyth  
 Ffor longeus þat olde knyth blynd as he was  
 A ryth sharpe spere to cristys herte xal pyth

<sup>1</sup> The writing becomes slightly less regular with this line to the bottom of the folio.

<sup>2</sup> *ryff* written before the next word and crossed through by scribe.

<sup>3</sup> *was* first written and corrected by scribe to *is*.

<sup>4</sup> The writing in this speech is slightly more sprawled than heretofore.

þe blod of his wounde to his eyn xal tras 405  
*and* þorwe gret meracle þer hath he syth  
 Than in þat morn  
 crystys soule goth downd to helle  
*and* þer ovyr comyth þe fende so felle  
 comforyth þe soulys þat þer in dwelle 410  
*and* savyth þat was fforlornd.

3<sup>us</sup> *vexillator*

¶ Joseph *and* nycodemus to cryst trew servannt<sup>1</sup>  
 in þe xxxij page<sup>2</sup> þe body þei Aske to haue  
 Pylat ful redyly þe body doth hem graunt 415  
 þan þei *with* reverens do put it in grave  
 þe jewys more wyckyd þan ony geawnt  
 Ffor crystys ded body kepers do þei craue  
 pylat sendyth iiij knyts þat be ryth hardaunt  
 to kepe þe bloody body in his dede conclaue  
 Fo. 8 And ȝit be his owyn myth 420  
 The body þat was hevy as led  
 be þe jewys nevyr so qwed  
 A-ryseth from grave þat þer lay ded  
 And ffrayth than every knyth.

1<sup>us</sup> *vexillator*

¶ in þe xxiiij<sup>3</sup> pagent þe soule of cryst jhesu 425  
 xal brynge all his ffrendys ffrom helle to paradyse  
 þe soule goth þan to þe graue . *and* be ryth<sup>4</sup> gret vertu  
 þat body . þat longe ded hath loyn . to lyf aȝen doth ryse  
 Than doth cryst jhesu on to his modyr sew  
*and* comforyth all here care in temple þer she lyse 430  
*with* suche cher *and* comforth his modyr he doth indew  
 þat joy it is to here . þer spech for to devyse  
*and* than  
 oure lady of hefne so cler  
 In herte sche hath ryth glad chere 435  
 whan here sone þus doth apere  
 here care away is tan.

2<sup>us</sup> *vexillator*

¶ in þe xxxiiii<sup>i</sup> pagent xal maryes thre

<sup>1</sup> The writing for the first five lines of this speech is smaller.

<sup>2</sup> So in MS. for *pagent*.

<sup>3</sup> So in MS. for xxxiii.

<sup>4</sup> This word omitted and written over the line by the scribe.

seke cryst jhesu in his grave so coolde  
 An Aungel hem tellyth þat aresyn is he 440  
*and* whan þat þis tale to them is tolde  
 To crystys dyscyplis *with* wurdys fful fre  
 they telle these tydyngys *with* brest ful bolde  
 than petyr *and* johan as 3e xal se  
 down rennyn in hast ouer lond *and* wolde 445  
 The trewth of þis to haue  
 whan þei per comyn as I 3ow say  
 he is gon ffrom vndyr clay  
 þan þai wytnesse a-noon þat day  
 he lyth not in his grave. 450

3<sup>us</sup> vexillator

¶ Fo. 8<sup>v</sup> ¶ On to Mary Mawdelyn as we haue bent  
 Cryst jhesu xal than Apere  
 In þe xxxv<sup>ti</sup> pagent  
*and* she wenyth he be A gardenere  
 Mary be name verament 455  
 Whan cryst here callyth *with* spech ful clere  
 She fallyth to ground *with* good entent  
 to kys his fete *with* gladsond chere  
 but cryst byddyth here do way  
 he byddyth his feet þat sche not kys 460  
 tyl he haue styed to hefne blys  
 to crystys dyscyplys mary i-wys  
 than goth · þe trewth to say.

1<sup>us</sup> vexillator

¶ In þe xxxvj<sup>ti</sup> pagent xal cleophas  
 And sent luke · to a castel<sup>1</sup> go 465  
 Of crystys deth as þei fforth pas  
 they make gret mornyng *and* be ful wo  
 Than cryst þem ovyr-tok as his wyl was  
*and* walkyd in felachep fforth *with* hem too  
 to them he doth expovne bothe more *and* las 470  
 all þat prophetys spak ad<sup>2</sup> of hym self Also  
 that nyth in fay  
 whan þei be set · *with-in* þe castell

<sup>1</sup> The initial *c* is corrected from some other letter.<sup>2</sup> So in MS.

In brekyng of bred · þei know <sup>1</sup> cryst weſt  
 Than sodeynly as I ȝow teſt  
 Cryste is gon his way.

475

2<sup>us</sup> vexillator

¶ In þe xxxviij<sup>ti</sup> pagent þan purpos we  
 to Thomas of ynde cryst xal apere  
 And thomas eyn þer as ȝe xal se  
 xal put his hand in his woundys dere.

480

3<sup>us</sup> vexillator

Fo. 9 ¶ In þe xxxviij<sup>ti</sup> pagent up styte xal he  
 in to heſne þat is so clere  
 All heſe Apoſtele þer xal be  
 And woundere ſore and haue gret dwere  
 Of þat fierly syth  
 þer xal come Aungeſt tweyð  
 and comfforte hem þis is certeyð  
 and tellyn þat he xal comyn ageyð  
 Evyn by his owyn myth.<sup>2</sup>

485

1<sup>us</sup> vexillator

¶ Than ſſolwyth next ſekyrly  
 of Wyttsunday þat ſolempne feſt  
 whych pagent xal be ix and thretty  
 to þe apoſtelys to apere be cryſtys heſt  
 In hieruſalem were gaderyd xij opynly  
 to þe Cenacle comyng ffrom weſt and Eſt  
 þe holy goſt apperyd fful veruently  
 with brennyng fiere thyrling here breſt  
 procedyng ffrom hevyn troude  
 All maner langage hem ſpak with tung  
 latyn grek and Ebrew among  
 And Affter þei departyd and taryed not long  
 here deth · to take ful ſone.

490

495

500

2<sup>us</sup> vexillator

¶ The xlti pagent xal be þe laſt  
 and domysday þat pagent xal hyth  
 who ſe þat pagent may be agaſt  
 to grevyð his lord god eyther day or nyth  
 The erth xal qwake bothe breke and braſt

505

<sup>1</sup> Or *knew*; the letter is partially blotted.

<sup>2</sup> This ſpeech forms one ſtanza with the laſt ſpeech, but it is marked as a ſeparate ſtanza in the MS.

Fo. 9<sup>v</sup><sup>1</sup>

beryelys *and* gravys xul opo ful tyth  
 ded men xul rysyn *and* þat þer in hast  
 And ffast to here ansuere þei xul hem dyth 510  
 Beffore godys fface  
 but prente wyl þis in þour mende  
 Who so to god · hath be vnkende  
 Ffrenchep þer xal he non ffynde  
 ne þer get he no grace. 515

¶ 3<sup>us</sup> vexillator

¶ Now haue we told þow all be-dene  
 the hool mater þat we thynke to play  
 whan þat ȝe come þer xal ȝe sene  
 this game wel pleyd in good a-ray  
 Of holy wrytte þis game xal bene 520  
*and* of no fablys be no way  
 now god þem save from trey *and* tene  
 ffor us þat prayth upon þat day  
 And qwyte them wel þer mede  
 A sunday next yf þat we may 525  
 At vj of þe belle we gynne oure play  
 In N. townd wherfore we pray  
 That god now be þoure Spede. Amen.

Remainder of Fo. 9<sup>v</sup>—3½ inches—left blank.Fo. 10<sup>2</sup>*Ego sum alpha et oo · principium et finis.*

Deus

¶ My name is knowyn god *and* kynge 1  
 My werk for to make · now wyl I wende  
 in my self restyth my reynenge  
 it hath no gynnyng ne non ende  
 And all þat evyr xal haue beyng 5  
 it is closyd in my mende  
 whan it is made at my lykyng  
 I may it saue I may it shende

<sup>1</sup> Corrected to 10 and then crossed through.<sup>2</sup> At the top of this page in the MS., the bottom part of the letters of the name of the owner Hegge can be seen. The remains of the letters of the Christian name are indistinguishable, but *Hegge Dunelmensis* can still be deciphered.<sup>3</sup> This line is written in larger form and underlined in red.



After my plesawns

So gret of myth is my pouste

10

All thyng xal be wrowth be me

I am oo god · in personys thre

knyt in oo substawns.

¶ I am þe trewe trenyte

here walkyng in þis wone

15

thre personys myself I se

lokyn in me god Alone

I am þe ffadyr of powste

my sone with me gynnyth goið

20

my gost is grace in mageste

weldyth welthe up in hevyn tron

O god thre · I calle

I am fadyr of myth

my sone kepyth ryth

25

my gost hath lyth

and grace with-alle.

¶ My-self begynnyng nevyr dyd take

For. 10<sup>v</sup> And endeles I am thorw myn owyn myth

now wole I be-gynne my werke to make

Ffyrst I make hevyn with sterrys of lyth

30

In myrth and joy euermore to wake

In hevyn I bylde Angell fful bryth

my servauntys to be and for my sake

with merth and melody worchepe my myth

I belde them in my blysse

35

Aungell in hevyn evyr more xal be

In lyth ful clere bryth as ble

With myrth and song to worship me

Of joye þei may not mys.

¶ *hic content angeli in celo.* ¶ *Tibi omnes angeli tibi celi et vniuerse*  
*potestates · Tibi cherubyn et seraphyn incessabili voce proclamant ·*  
*Sanctus · Sanctus · Sanctus · Dominus deus sabaoth.*

lucifere

¶ To whos wurchipe syng 3e þis songe

40

to wurchip god or reverens me

but 3e me wurchipe 3e do me wronge

ffor I am þe wurthyest þat evyr may be.

## Angeli boni

We wurchipe God of myth most stronge  
 whiche hath fformyd · bothe vs *and* the<sup>1</sup>  
 we may nevyr wurehup hym to longe  
 Ffor he is most worthy of mageste  
 On knes to god we ffalle  
 oure lorde god wurehup we  
 And in no wyse honowre we<sup>2</sup> the  
 A gretter lord may nevyr non be  
 than he *pat* made us alle.

45

50

## lucifere

¶ A wurthyer lord forsothe am I  
 and worthyer than he · Euyr wyl I be  
 Fo. 11 In evydens *pat* I am more wurthy  
 I wyl go syttyn in goddys se  
 Above sunne *and* mone *and* sterrys on sky  
 I am now set as *ȝe* may se  
 now wurehup me ffor most mythy<sup>3</sup>  
*and* for *ȝour* lord honowre now me  
 Syttyn in my sete.

55

60

## angeli mali

Goddys myth we for-sake  
*and* for more wurthy we *ȝe* take  
*ȝe* to wurehep honowre we make  
*and* ffalle downd at *ȝi* ffete.

65

## Deus

¶ Thu lucyferē ffor *ȝi* mekyl pryde  
 I bydde *ȝe* ffalle from hefue to helle  
 And aft̃ *ȝo* *pat* holdyn on *ȝi* syde  
 in my blysse nevyr more to dwelle  
 At my comawndement anoon down *ȝou* slyde  
 with merth *and* joye nevyr more to melle  
 In myschyf *and* manas evyr xalt *ȝou* abyde  
 in byttyr brennyng *and* fyer so felle  
 in peyn evyr to be pyht<sup>4</sup>.

70

<sup>1</sup> The *e* here is thickly written as if a correction, and a faint second *e* is written above.

<sup>2</sup> This word omitted and written over the line by the scribe.

<sup>3</sup> *wurthy* first written and crossed through.

<sup>4</sup> *pyth* first written and crossed through.

lucyfere

75

At thy byddyng þi wyl I werke  
and pas fro joy to peyne smerte  
now I am a devyl ful derke  
þat was An Aungeñ bryht.

¶ Now to helle þe wey I take  
in endeles peyn þer to be pyht  
Ffor fere of fyre a fart I crake  
In helle donjooñ · myn dene is dyth.

80

Deus

2

Fo. 11<sup>v</sup>

Now hevyn is made ffor Aungeñ sake  
þe fyrst day *and* þe fyrst nyth  
The secunde day watyr I make  
The walkyn also ful fayr and b[r]yth<sup>1</sup>  
The iij<sup>de</sup> day · I parte watyr from erthe  
tre *and* every growyng thyng  
both erbe *and* floure of Sute smellyng  
the iij<sup>de</sup> day is made be my werkyng  
now make I þe day þat xal be þe fferthe.

85

90

¶ Sunne *and* mone *and* sterrys Also  
þe forthe day I make in same  
þe v<sup>te</sup> day · werñ *and* ffysch þat swymme *and* go  
byrdys *and* bestys · bothe wylde *and* tame  
the sexte day my werk I do  
And make þe man Adam be name  
In erthelech paradys with-owtyn wo  
I graunt þe bydynge lasse þou do blame.

95

¶ Fflesch of þi fflesch · And bon of þi boñ  
Adam here is þi wyf *and* make  
both ffysche *and* foullys þat swymmyn *and* goñ  
to everych of hem a name þou take  
Bothe tre *and* frute *and* bestys echoñ  
red *and* qwyte bothe blew *and* blake  
þou geve hem name be þi self aloñ  
Erbyss *and* gresse both beetys *and* brake  
þi wyff þou geve name Also

100

105

<sup>1</sup> This word has been altered by erasure to *lyth*.

loke þat 3e not ses  
 3owre frute to ences 110  
 þat þer may be pres  
 me worchiþe for to do.

Fo. 12 ¶ Now come Fforth Adam to paradys  
 ther xalt þou haue all maner thyng  
 bothe flesch *and* ffysch *and* frute of prys 115  
 all xal be buxum at þi byddlyng  
 Here is pepyr pyan *and* swete lycorys  
 take hem all at þi lykyng  
 both appel *and* pere *and* gentyl rys  
 but towche nowth þis tre þat is of Cunnyng 120  
 All thyng saff þis ffor þe is wrought  
 here is all þinge þat þe xulde plese  
 All redy made on to þin ese  
 Ete not þis frute ne me dysplese  
 ffor þan þou deyst þou skapyst nowth. 125

¶ Now haue I made all thyng of nowth  
 hebyn *and* Erth · foull *and* best  
 to all thyng þat myn hand hath wrowth  
 I graunt myn blyssyng þat evyr xal lest <sup>1</sup>  
 My wey to hefne is redy sowth 130  
 of werkyng I wole þe <sup>2</sup> vijte day rest  
 And all my creaturys þat be a-bowth  
 my blyssyng 3e haue both Est *and* west  
 of werkyng þe vijte day 3e sees  
*and* all þo þat sees of laboring here 135  
 þe vijte day with-outyn dwere  
*and* wurchyp me in good manere  
 þei xal in hefne haue endles pes.

Fo. 12v ¶ Adam go forth *and* be prynce in place  
 ffor to hefne I sped my way 140  
 þi wyttys wel loke þou chase  
 And gostly gouerne þe as I say.

Adam

¶ Holy ffadyr blyssyd þou be

<sup>1</sup> last first written, corrected to *lest*.

<sup>2</sup> A word, possibly *se/te*, written before *vijte* and crossed through.

Ffor I may walke in welthe anow<sup>1</sup>  
 I ffynde datys gret plente  
*and* many ffele frutys ful every bow  
 All pis wele is 3evyn to me  
*and* to my wyf þat on me lowh  
 I haue no nede to towche 3on tre  
 Ageyns my lordys wyl to werke now  
 I am a good gardenere  
 Euery frute of rythe name  
 I may gaderyn *with gle and game*  
 to breke þat bond I were to blame  
 þat my lord bad me kepyn here.

145

150

155

Eua

¶ We may both be blyth *and* glad  
 oure lordys comaundement to fulfyll  
*with* ffele frutys be we ffayr ffað  
 woundyr dowcet *and* nevyr on itt  
 Euery tre *with* frute is sprad  
 of them to take as plesyth us tyll  
 oure witte were rakyl *and* ovyr don bad  
 to fforfete Ageyns oure lordys wyl  
 in ony wyse  
 in pis gardeyn I wyl go se  
 all þe ffourys of fayr bewte  
*and* tastyn þe frutys of gret plente  
 þat be in paradyse.

160

165

Serpens

¶ Fo. 13 ¶ Heyl Ffayr Wyff *and* comely dame  
 þis ffrute to Ete I þe counselle  
 take þis Appyl *and* Ete þis ssame  
 þis frute is best as I þe telle.

170

Eua

That appyl to Ete I were to blame  
 ffrom joy oure lorde wold us expelle  
 we xuld dye *and* be put out *with* schame  
 in joye of paradyse nevyr more to duelle

175

<sup>1</sup> The final *e* of *welthe* and the *a* (?) of *anow* are obscured by a large blot in the MS. which may also hide some letter or mark above *be* in the first line of the stanza.



God hym self þus sayde<sup>1</sup>  
 what day of þat frute we Ete  
 with þese wurdys god dyd us threte  
 þat we xuld dye our lyff to lete  
 þerffore I am affrayde.

180

Serpens

¶ Of þis Appyl yf 3e wyl byte  
 Evyn as god is so xal 3e be  
 wys of Connyng as I 3ow plyte  
 lyke on to god in al degre  
 Sunne *and* mone *and* sterrys bryth  
 ffysch *and* foule boþe sond *and* se  
 at 3our byddyng bothe day *and* nyth  
 all thyng xal be in 3owre powste  
 3e xal be goddys pere  
 Take þis appyl in þin hond<sup>2</sup>  
*and* to byte þer of þou ffond  
 take a nother to þin husbond  
 þer of haue þou no dwere.

185

190

Eua

195

¶ So wys as god is in his gret mayn  
*and* flclaw in kunnyng ffayn wold I be.

Serpens

Fo. 13<sup>v</sup> Ete þis Appyl *and* in certeyn  
 þat I am trewe sone xalt þou se.

Eua

¶ To myn husbond with herte fful fayn  
 þis appyl I bere as þou byddyst me  
 þis frute to Ete I xal asayn  
 so wys as god is yf we may be  
 And goddys pere of myth  
 To myn husbond I walke my way  
*and* of þis appyl I xal a-say  
 to make hym to Ete yf þat I may  
*and* of þis ffrewte to byth.

200

205

¶ *hic eua reueniet ade viro suo et dicet ei.*

¶ My semely spowse *and* good husbond

<sup>1</sup> The *a* in *sayde* has been corrected from an *e* by the scribe.

<sup>2</sup> Corrected by the scribe from *hand*, the *a* marked with deleting dot beneath and *o* written above the line.

lysteneth to me sere I 3ow pray  
 take þis ffayr appyl aʃt in 3our hond  
 þer of a mursel byte *and* a-say 210  
 To Ete þis appyl loke þat 3e fonde  
 Goddys ffelaw<sup>1</sup> to be al-way  
 Aʃt his wysdam to vndyrstonde  
*and* goddys pere to be ffor Ay 215  
 aʃt thyng for to make  
 both ffysch *and* foule se *and* sond  
 byrd *and* best watyr *and* lond  
 þis appyl þou take out of myn hond  
 a bete þerof þou take. 220

Adam

¶ I dare not towch þin hand ffor dred  
 of oure lord god omnypotent  
 if I xuld werke after þi reed  
 of god oure makere I xuld be shent  
 Fo. 14 If þat we do þis syful dede 225  
 we xal be ded by goddys jugement  
 out of þin hand *with* hasty spede  
 cast out þat appyl a-non present  
 ffor fer of goddys threte.

Eua  
 230

Of þis appyl yf þou wylt byte  
 goddys pere þou xalt be pyht  
 So wys of kunnyng I þe plyht  
 þis frute yf þou wylt Ete<sup>2</sup>.

Adam

¶ If we it Ete oure self we kyller  
 as god us told we xuld be ded 235  
 to ete þat frute *and* my lyf to spylle  
 I dar not do aʃt þi reed.

Eua

A ffayr Aungeʃt þus · seyd me tylle  
 to Ete þat appyl take nevyr no dred  
 so kunnyng as god in hevyn hille 240  
 þou xalt sone be *with-inne* a sted  
 þerfore þis frute þou Ete.

<sup>1</sup> The second *f* is doubtful here. It seems to have been faintly inserted.

<sup>2</sup> Final *e* blotted.

Adam

Off goddys wysdam for to lere  
*and* in kunnyng to be his pere  
 of thyn hand I take it here  
*and* xal sone tast þis mete.

245

Adam dicit sic

Alas Alas ffor þis fals dede  
 my flesly frend · my fo I fynde  
 Schameful synne doth us vn-hede<sup>1</sup>  
 I se vs nakyd be-fore *and* be-hynde  
 oure lordys wurd wold we not drede  
 þerefore we be now caytyvys vn-kynde  
 oure pore preuytes ffor to hede  
 Summe fflygge levys fayn wolde I fynde  
 Ffor to hyde oure schame  
 Womman ley þis leff on þi pryvyte  
 And *with* þis leff I xal hyde me  
 Gret schame it is vs nakyd to se  
 Oure lord god þus to grame.

250

255

Fo. 14<sup>v</sup>

¶ Alas þat evyr þat speche was spokyn  
 þat þe fals Aungel seyð on to me  
 Alas oure makers byddyng is brokyn  
 Ffor I haue towchyd his owyn dere tre  
 oure flescly eyn<sup>2</sup> byn al vnlokyn  
 nakyd for synne oure sylf we se  
 þat sory Appyl þat we han sokyn  
 to deth hath brouth my spouse *and* me  
 Ryth grevous is oure synne  
 of mekyl shame now do we knowe  
 Alas þat evyr þis Appyl was growe  
 to dredful deth now be we throwe  
 in peyne vs evyr to pynne.

Eva

260

265

270

Deus

¶ Adam þat *with* myn handys I made  
 where art þou now · what hast þou wrought.

Adam

A lord for synne oure flourys do ffade  
 I here þi voys · but I se þe nought.

275

<sup>1</sup> *vn* corrected by scribe from *un*.<sup>2</sup> An *h* crossed out between *eyn* and *byn*.

Fo. 15

Adam why hast þou synnyd so sone  
þus hastyly to breke my bone  
And I made þe mayster vndyr mone  
Trewly of Euery tre  
O tre I kept for my owe  
Lyff *and* deth þer-in I knowe  
þi synne fro lyf now þe hath throwe  
Ffrom deth þou mayst not fle.

Deus

280

¶ Lord I haue wrought aȝens þi wyff  
I sparyd nat my sylf to spylle  
þe wōman þat þou toke me tylle  
sche brouȝt me þer to  
It was here counseil *and* here reed  
sche bad me do þe same deed  
I walke as wernd *with-outyn* wede  
A-wey is schrowde *and* sho.

Adam

285

290

Deus

¶ Womman þat arte þis mannys wyffe  
why hast þou steryd ȝour bothers stryffe  
now ȝe be <sup>1</sup> ffrom ȝour ffayr lyffe  
*and* are demyd for to deye  
Vnwys womman sey me why  
þat þou hast don þis fowle foly  
*and* I made þe a gret lady  
in paradys for to pleye.

295

300

Eua

¶ Lord whan þou wentyst from þis place  
A werm *with* An Aungelys face  
he hyth vs to be ful of grace  
þe frute yf þat we Ete  
I dyd his byddyng Alas Alas  
now we be bowndyn in dethis las  
I suppose it was sathanas  
to peyne he gan vs pete.

305

Deus

Fo. 15<sup>v</sup> ¶ Thou werm *with* þi wylys wyk  
þi fals fablis þei be ful thyk

310

<sup>1</sup> be omitted and written above the line.

why hast þou put dethis pryk  
 in Adam *and* his wyff  
 thow þei bothyn my byddying haue brokyn  
 out of whoo ȝet art not wrokyn  
 in helle logge þou, xalt be loky<sup>1</sup>  
 And nevyr mo lacche lyff.

315

Diabolus

¶ I xal þe sey where ffore *and* why  
 I dede hem aft þis velony  
 ffor I am ful of gret envy  
 Of wreth *and* wyckyð hate  
 That man xulde leve above þe sky  
 where as sum tyme dwellyd I  
*and* now I am cast to helle sty  
 streyte out at hevyn gate.

320

Deus<sup>2</sup>

¶ Adam ffor þou þat appyl boot  
 A-ȝeus my byddying weſt I woot  
 Go teyl þi mete *with* swynk *and* swoot  
 in to þi lyvys ende  
 Goo nakyd vngry *and* bare ffoot  
 Ete both erbys gres *and* root  
 thy bale hath non other boot  
 as wrecch in werlde þou wende.

325

330

¶ womman þou sowtyst þis synnyng  
 And bad hym breke myn byddying  
 þerfore þou xalt ben vndyrlyng  
 to mannys byddying bend  
 what he byddyth þe · do þou þat thyng  
*and* bere þi chyldere · *with* gret gronyng  
 In daungere *and* in deth dredyng  
 in to þi lyvys ende.

335

340

Fo. 16

¶ Thou wyckyð worm ffull of pryde  
 fflowle envye syt be þi syde  
 Vpon þi gutt þou xalt glyde  
 As werm wyckyð in kende  
 tyl a mayden in medyl-erth be borid  
 þou ffeude I warn þe be-forn

345

<sup>1</sup> So in MS. for *loky*.<sup>2</sup> *Ad* first written and crossed through.



thorwe here þi hed xal be to-torn  
On wombe a-wey þou wende.

Diabolus

¶ At þi byddying fflowle I falle  
I krepe hom to my stynkyng stalle 350  
helle pyt *and* hevyn halle  
xul do þi byddying bone  
I ffalle downd here a fflowle freke  
ffor þis ffalle I gynne to qweke  
with a ffart my brech I breke 355  
my sorwe comyth ful sone.

Deus

¶ Ffor 3our synne þat 3e haue do  
out of þis blysse sone xal 3e go  
in erthly labour to levyn in wo  
*and* sorwe þe<sup>1</sup> xal a-tast 360  
Ffor 3our synne *and* mys-doyng  
An Angell with a swerd brennyng  
out of þis joye he xal 3ow dyng  
3our welth away is past

¶ *Hic recedit deus et angelus seraphicus cum gladio flammea verberat  
adam et Euan extra paradysum.*

Seraphim

Fo. 16<sup>v</sup> ¶ 3e wrecchis vnkend *and* ryht vnuwyse 365  
out of þis joye hy3 3ow in hast  
with flammyng swerd ffrom paradyse  
to peyn I bete 3ow of care to tast  
3our myrth is turnyd to carfull syse  
3our welth with synne a-wey is wast 370  
ffor 3our ffalse dede of synful gyse  
þis blysse I speie ffrom 3ow ryth fast  
here-in come 3e no more  
Tyl a chylde of a mayd be born  
*and* vpon þe rode rent *and* torn 375  
to saue all þat 3e haue forlorn  
3our welth for to restore.

Eua

¶ Alas alas *and* wele away  
þat evyr towchyd I þe tre  
I wende as wrecch in welsom way 380

<sup>1</sup> So in MS. *ye* for *3e*.

in blake busschys my boure xal be .  
 In paradys is plente of pleye  
 Ffayr frutys ryth gret plente  
 þe ȝatys be schet *with* godys keye  
 my husbond is lost be-cause of me 385  
 leve spowse now þou fonde  
 Now stomble we on stalk *and* ston  
 my wyt a-wey is fro me gon  
 wrytþe on to my necke bon  
*with* hardnesse of pin honde. 390

Adam

Wyff þi wytt is not wurth a rosch  
 leve woman turne þi thought

Fo. 17 I wyl not sle fleschly of my flesch  
 Ffor of my flesch · þi flesch was wrought  
 Oure hap was hard · oure wytt was nesch 395  
 to paradys whan we were brought  
 my wepyng xal be longe ffresch  
 schort lykyng xal be longe bought  
 no more telle þou þat tale  
 Ffor yf I xulde sle my wyff 400  
 I sclow my self *with*-owtyn knyff  
 in helle logge<sup>1</sup> to lede my lyff  
*with* woo in wepyng dale.

¶ But lete vs walke forth in to þe londe  
*with* ryth gret labour oure fode to fynde 405  
*with* delvyng *and* dyggyng *with* myn hond  
 oure blysse to hale *and* care to-pynde  
 And wyff to spyne now must þou ffonde  
 oure nakyd bodyes in cloth to wynde  
 tyff sum comforth of godys sonde 410  
*with* grace releve oure careful mynde  
 Now come go we hens wyff.

Eva

Alas þat ever we wrought þis synne  
 oure bodely sustenans for to wyne

<sup>1</sup> Or longge. There is a stroke over the *og*, but it seems to be in a different ink, higher and not quite like the ordinary mark of the contracted *n*. The words *in helle logge* occur on Fo. 15<sup>v</sup>.

þe must delve *and* I xal spynne  
in care to ledyn oure lyff.

415

Abecf

3

Fo. 17<sup>v</sup>

I wolde ffayn knowe · how I xuld do  
to serue my lord god to his plesyng  
þer fore Caym brother lete us now go  
vn-to oure ffadyr with-owte lettyng \*  
Suenge hym in vertu and in norture  
to com to þe hyȝe joy celestyall  
remembryng to be elene *and* pure  
for in mys-rewle we myth lythly fall  
A-ȝens hevyn kyng  
lete us now don oure dyligens  
to come to oure faderȝs *presens*  
Good brother passe we heus  
to knowe ffor oure levyng.

5

10

Caym

¶ As to my fadyr lete us now tee  
to knowe what xal be his talkyng  
*and* þat<sup>1</sup> I holde it but vanyte  
to go to hym ffor Any spekyng  
to lere of his lawe  
Ffor if I haue good<sup>2</sup> a-now plente  
I kan be mery so moty the  
thow my fadyr I nevyr se  
I ȝyf not þer of An hawe.

15

20

Abel

¶ Ryth sovereyn fadyr semely sad *and* sure  
euer we thank ȝow in hert body and thowth

\* Ff. 16-17 at the foot of both pages crosswise in large liturgical script with rubrication :

Adam. genuit { Caym } Caym. genuit. Enoch. genuit. Iradh. genuit Maynael.  
                          { Abel }  
                          { Seth }

*genuit* Matussahel. *genuit* lamech. þat slow Caym. þis lamech had 2 wyffys. Ada and<sup>3</sup> Sella. Of Ada com Jabel. fadere of *tentyȝ* and of herdmen. [The rest of this note on Lamech's offspring is illegible, the letters having been cut away with the margin. It is in the handwriting of the scribe of the MS.]

<sup>1</sup> MS. *y<sup>e</sup>* for *ȝet* ?

<sup>2</sup> The *d* is written over some other letter.

<sup>3</sup> Some miswritten letters (? Se) crossed out after *and*.

And alwey shuff whyff oure lyf may indure 25  
 as inwardly in hert it kan be sought  
 bothe my brother *and* I<sup>1</sup>  
 Ffadyr I ffalle on-to *your* kne  
 to knowe how we xul rewlyd be  
 ffor godys þat fallyth bothe hym *and* me 30  
 I wolde ffayn wete trewly.

Adam

¶ Sonys þe arn to spekyng naturaly  
 The ffyrstffrute of kendely engendrure  
 Be-fforn whom saff *your* modyr *and* I  
 Fo.18 were nevyr non of manys nature 35  
 And þit were we al of a nother portature<sup>2</sup>  
 As þe hane me oftyn herd seyð sothly  
 Wherfore sonys yf þe wyl lyff sad *and* sure  
 Ffyrst I þow counseyff most syngulerly  
 God ffor to loue *and* drede 40  
 And suche good as god hath þow sent  
 the fyrst frute offyr to hym in sacryfice brent  
 hym evyr be-sechyng *with* meke entent  
 In aiff *your* werkys to save *and* spede.

Abeeff

¶ Gramercy ffadyr ffor *your* good doctrine 45  
 Ffor as þe vs techyn so xal we do  
 And as ffor me þorwe<sup>3</sup> goddys grace<sup>4</sup> dyvyne  
 I wyl fforth *with* applye me þerto.

Cayme

And þow me be loth I wyl now also  
 On to *your* counseiff ffadyr me inclyne 50  
 and þitt I say now to þow both too  
 I had levyr gon hom weiff ffor to dyne.

Adam

Now god grannt good sacryfice to þow both too  
 he vowche-saff to acceptyn þow *and* aiff myne

<sup>1</sup> The writing becomes noticeably smaller from this line to the bottom of the folio.

<sup>2</sup> As þe hane me oftyn seyð sothly, with *hane* written above the line, is written as the next line and crossed through.

<sup>3</sup> MS. þō.

<sup>4</sup> A letter y or þ obliterated after *grace*.

*and 3eue 3ow now grace to plesyn hym soo* 55  
*pat 3e may come to pat blysse pat hym self is inne*  
*With gostly grace*  
*pat all 3our here leuyng<sup>1</sup>*  
*may be to his plesyng*  
*and at 3our hens partyng* 60  
*to comd to good place.\**

Abell dicit

- Fo.18<sup>v</sup> ¶ Al-myhtty god and god ful of myth  
 be whom all ping is made of nowth  
 to þe myn hert is redy dyht  
 for upon þe is all my thought 65  
 O souereyn lord reygnyn in eternyte  
 with all þe mekenesse pat I kan or may  
 This lombe xal I offre it up to the  
 accept it blyssyd lord I þe pray  
 my 3yft is but sympyl þis is no nay 70  
 but my wyl is good *and* evyr xal be  
 þe to servyn *and* worchepyn both nyht *and* day  
 and þer to þi grace grawnt þou me  
 throwh þi gret mercy  
 which in a lomby's lyknes 75  
 þou xalt for mannys wyckydnes  
 Onys ben offeryd in peynfulnes  
*and* deyn ful dolfoly.
- ¶ Ffor trewly lord þou art most worthy  
 þe best to haue in eche degre 80  
 both beste *and* werst ful certeynly  
 all is had þurowe grace of þe  
 The best schep full hertyly  
 amonges my flok pat I kan se  
 I tythe it to god of gret mercy 85  
 And bettyr wold if bettyr myht be  
 Evyn here is myn offryng  
 I tythe to þe *with* ryht good wylle

<sup>1</sup> Lines 58-61 are written in two lines divided by two black strokes.

\* Ff. 17<sup>v</sup>-18. At the foot of the pages as before : Seth genuit Enos. genuit Caynan. genuit Malachel. genuit Jared genuit Enok genuit Matusalem. genuit Lamech genuit Noe..



of þe best þou sentyst me tylle  
 now gracyous god on hevyn hille  
 Accept now my thythyng.

Caym

Fo. 19 ¶ Amonges all folys þat gon on grownd  
 I holde þat þou be on of þe most  
 to tythe þe best þat is not sounde  
*and* kepe þe werst þat is nere lost  
 But I more wysly xal werke þis stownde  
 to tythe þe werst *and* make no bost  
 Off all my cornys þat may be fownde  
 In all my ffeldys both croft *and* cost  
 I xal lokyn on every syde  
 here I tythe þis vnthende sheff  
 lete god take it · or ellys lef  
 þow it be to me gret repreff  
 I ȝeve no ffors þis tyde.

95

100

Abell

¶ Now Caym brother þou dost ful ill  
 Ffor god þe sent both best *and* werst.  
 þefore þou shewe to hym good wyff  
*and* tythe to god evyr of þe best.

105

Caym

In feyth þou shewyst now a febyll skylf  
 it wolde me hyndyr *and* do me greff  
 what were god þe bettyr þou sey me tyff  
 to ȝevyn hym away my best sheff  
*and* kepe my self þe wers  
 he wyff neyther ete nor drynke  
 Ffor he doth neyther swete nor swynke  
 þou shewyst a ffeyl reson me thynke.  
 what þou fonnyst as a best I gesse.

110

115

Abell

ȝit me thynkyth my wyt is good  
 to god euer more sum loue to shewe<sup>1</sup>  
 Off whom we haue oure dayly food  
*and* ellys we had but lytyl drewe.

120

Caym

ȝitt me thynkeht þi wytt is wood

Fo. 19v  
 (marked  
 20)

<sup>1</sup> The writing in this and the following three lines at the top of the next folio is smaller.

Ffor of þi lore I fflynde but ffewe  
 I wyll neuer þe more chawnge my mood  
 Ffor no wordys þat þou dost shewe  
 I sey I wyll tythe þe werst.

125

Abell

Now god þat syt in hefne aboue  
 On whom is sett all myn hool loue  
 þis wyckyd wyll from þe he showe<sup>1</sup>  
 As it plesyth hym best.

130

¶ *Hic ardent decimum Abel . et Caym quo facto dicit*

Caym

¶ herke abel brother what a-ray is þis  
 thy tythyng brennyth as ffyre fiul bryght  
 it is to me gret wondyr i-wys  
 I trow þis is now a straunge syght.

Abell

135

Goddys wyll fforsothe it is  
 þat my tythyng with fyre is lyth  
 Ffor of þe best were my tythis  
 and of þe werst þou dedyst hym dyght  
 had thyng þou hym bede  
 of þe best was my tythyng  
 and of þe werst was þin offryng  
 þerfor god almyghty hevyn kyng  
 Alowyht ryht nowth þi dede.

140

Caym

¶ What þou stynkyng losel and is it so  
 doth god þe love and hatyht me  
 þou xalt be ded I xal þe slo  
 þi lord þi god þou xalt nevyr se

145

Fo. 20

Tythyng more xalt þou nevyr do  
 With þis chavyl bon I xal sle þe  
 þi deth is dyht þi days be go  
 out of myn handys xalt þou not fle  
 With þis strok I þe kille

150

Now þis boy is slayn and dede  
 Of hym I xal nevyr more han drede  
 He xal here after nevyr ete brede  
 With þis gresse I xal hym hylle.

155

<sup>1</sup> So in MS. for *shoue*.

¶

Deus

Caym come forth *and* answe're me  
 a-soyle my qwestyon anon ryght  
 thy brother Abel wher is now he  
 ha don and answe're me as tyght.

160

Caym

My brothers keperer ho made me  
 Syn whan was I his kepyng knyght  
 I kan not telle wher þat he be  
 to kepe hym was I nevyr dyght  
 I know not wher he is.

165

Deus

A cursyd Caym þou art vntrewe  
*and* for þi dede þou xalt sore rewe  
 þi brothers blood þat þou slewe  
 Askyht vengeauns of þi mys.

¶

Thu xalt be cursyd on þe grounde  
 Vn-prophitable where so þou wende  
 both veyn *and* nowthty *and* no thyng sounde  
 with what þing þou medele þou xalt it shende.

170

Caym

Alas in whoo now am I wounde  
 a-cursyd of god as man vn-kende  
 of any man yf I be founde  
 He xal me slo I haue no ffrende  
 Alas and wele Away.

175

Deus

Fo. 20<sup>v</sup>

Of what man þat þou be sclayn  
 he xal haue vij folde more payn  
 hym were bettyr to be sayn<sup>1</sup>  
 on lyve be nyth ne day.

180

Caym

¶

Alas alas whedyr may I go  
 I dare nevyr se man in þe vesage  
 I am woundyn as a wrecch in wo  
 And cursyd of god ffor my flafage<sup>2</sup>

185

<sup>1</sup> The word *nevyr* is written above the line after *bettyr* in blacker ink and a different hand. The original construction may be compared with the following on Fo. 22: *I pray to god . . . that he me kepe in such a plyght . . . I to assendyn hym day nor nyght.*

<sup>2</sup> So in MS. for *flulsage*.

Vn-profytabyl and vayn also  
 In felde *and* towñ in strete and stage  
 I may nevyr make merthis mo  
 I wot nevyr whedyr to take passage 190  
 I dare not here abyde  
 Now wyl I go wende my way  
 With sore syeng *and* wel away Introitus Noe  
 to loke where þat I best may  
 Ffrom mannys ssyht me hyde. 195

Remainder of Fo. 20<sup>v</sup>—4 inches—left blank.

Fo. 21  
 (B quire)

¶ God of his goodnesse · and of grace grounde 4  
 By whoys gloryous power all thyng is wrought  
 in whom all vertu plenteuously is ffounde  
 with-owtyn whos wyl may be ryth nought  
 Thy seruau<sup>t</sup>s saue lord fro synful sownde 5  
 In wyl in werk in dede *and* in thoutht  
 oure welth in woo lete nevyr be fownde  
 Vs help lord from synne þat we be in brought  
 Lord god fful of myght  
 Noe serys my name is knowe 10  
 my wyff *and* my chyldere here on rowe  
 to god we pray with hert ful lowe  
 to plese hym in his syght.

¶ In me Noe þe secunde age  
 in dede be-gynnyth as I ȝow say 15  
 afftyr Adam with-outyn langage  
 þe secunde fadyr am I in fay  
 But men of levyng be so owt-rage  
 bothe be nyght and eke be day  
 þat lesse þan synne þe soner swage 20  
 god wyl be vengyd on vs sum way  
 In dede  
 Ther may no man go þer owte  
 but synne regnyth in every rowte  
 In every place rownde a-bowte 25  
 Cursydnes doth, sprynge *and* sprede.

Vxor Noe

¶ All myghty god of his gret grace  
enspyre men *with* hertely wyff  
for to sese of here trespace \*

Ffor synfull levying oure sowe xal spyff \* 30

Fo. 21<sup>v</sup>

Synne offendyth god in his face  
*and* a-grevyth oure lorde ffuff ylle  
It causyth to man ryght grett manace  
*and* scrapyth hym out of lyvys hylle  
pat blyssyd book 35

What man in synne doth all wey seleppe  
He xal gon to helle ful deppe  
than xal he nevyr after creppe  
out of pat brennyng brook.

¶ I am *your* wyff<sup>1</sup> *your* childeryn pese<sup>2</sup> be 40

On to us tweyn it doth longe  
hem to teche in all degre  
Synne to for-sakyn *and* werkys wronge  
Therfore fere<sup>3</sup> for loue of me  
Enforme hem wele evyr amonge 45  
Synne to for-sake *and* vanyte  
*and* vertu to ffolwe pat bei ffonge  
oure lord god to plesse.

Noe

I warne *you* childeryn on *and* all  
Drede oure lord god in hev<sup>4</sup> half 50  
*and* in no forfete pat we<sup>5</sup> ne fast  
oure lord for to dysplese.

Shem

¶ A dere ffadyr god for-bede  
pat we xulde do in ony wyse  
Ony werke of synful dede 55  
oure lord god pat xulde a-gryse

\* In the bottom margin of Fo. 21 as before:—Noe genuit { Sem  
Cham  
Japhet }

<sup>1</sup> *pese ch* written after *wyff* and crossed through.

<sup>2</sup> *pese* here appears to be the correction of another word.

<sup>3</sup> So in MS. for *sere*.

<sup>4</sup> So in MS. for *hevyn*.

<sup>5</sup> So in MS. for *ye*.

my name is Shem<sup>1</sup> *your* son of prise  
 I xal werke aftere *your* rede  
 and also wyff þe weyft a-wyse  
 Wykkyd werkys þat þou non brede  
 never in no degre.

60

Vxor Seem

Fo. 22 For-sothe sere be goddys grace \*  
 I xal me kepe from all trespace  
 þat xulde offende goddys face  
 be help of þe trynyste.

65

Cham

¶ I am cham *your* secunde son  
 and purpose me be goddys myght  
 nevyr suche a dede for to don  
 þat xuld a-greve god in syght.

Vxor Cham

70

I pray to god me grawnt þis boñde  
 that he me kepe in such A plyght  
 mornynge hevenynge mydday and none  
 I to affendyn hym day nor nyght  
 lord god I þe pray  
 Bothe wakyng and eke in slepe  
 gracyous god þou me keppe  
 þat I nevyr in daunger crepe  
 On dredfull domys day.

75

Japhet

¶ Japhet þi.iiij<sup>de</sup> sone is my name  
 I pray to god wher so we be  
 þat he vs borwe fro synfull shame  
 and in vertuous levyng evyr more kepe me.

80

Vxor Japhet

I am *your* wyff and pray þe same  
 þat god vs saue on sonde and se

\* At the foot of Ff. 21<sup>v</sup>-2: Sem genuit Arfaxat. genuit Sale. genuit Heber.  
 genuit Phaleg. genuit Reu. genuit Sarug. genuit Nachor. genuit Thare.  
 Abraham }  
 genuit. Nacor }  
 Aran }

<sup>1</sup> Manly gives *Chem*, but the *S* is clear in the MS. Some miswritten letter between *Shem* and *your* has been crossed out by the scribe.



With no grevauns þat we hym grame 85  
 he grawnt vs grace synne to fle  
 lord god now here oure bone.

Noe

Gracyous god þat best may  
 with herty wyl to the we pray  
 þou save us sekyr bothe nyght and day 90  
 Synne þat we noon done.

Deus

Fo. 22<sup>v</sup> ¶ Ow what menyht this mys-levyng man  
 whiche myn hand made and byldyd in blysse  
 Synne so sore grevyht me 3a in certayn <sup>1</sup>  
 I wol <sup>2</sup> be vengyd of þis grett mysse 95  
 Myn aungel dere þou xalt gan <sup>3</sup>  
 to noe þat my servaunt is  
 A shypp to make on hond to tañ  
 þou byd hym swyð ffor hym and his  
 Ffrom drynchyng hem to save 100  
 Ffor as I am god off myght  
 I xal dystroye þis werd dowñ ryght  
 Here synne so sore grevyht me in syght  
 þei xal no mercy haue.  
 ¶ Ffecisse hominem nunc penitet me 105  
 þat I made man sore doth me rewe  
 myn handwerk to sle sore grevyth me  
 but þat here synne here deth doth brewe  
 Go sey to noe as I bydde þe  
 hym self his wyf his chylderyn trewe 110  
 tho viij sowlys in shyp to be  
 thei xul not drede þe flodys fflowe  
 þe flod xal harme them nowht  
 of all flowlys and bestys thei take a peyre  
 In shypp to saue both ffoule and ffayere <sup>4</sup> 115  
 Ffrom all dowtys and gret dyspeyre  
 This vengeauns or it be wrought.

<sup>1</sup> First written *tayn* and corrected to *teyn* or vice versa.

<sup>2</sup> *he* written after this word and crossed through.

<sup>3</sup> *gon* first written and corrected by scribe to *gan*.

<sup>4</sup> In this line and the remaining six to the bottom of the folio the writing is thicker and slightly more cramped.

Angelus ad noe

¶ Noe · Noe · A shypp loke þou make.<sup>1</sup>

and many a chaumbyr þou xalt haue þerinne

Of euery kyndys best a cowpyl þou take.

120

with-in þe shypp bord · here lyvys to wynne.\*

Fo. 23

Ffor god is sore grevyd with man for his synne

þat all þis wyde werd xal be dreynt with flood

saff þou and þi wyff xal be kept from þis gynne

and also þi chylderyn with here vertuys good.

125

Noe

¶ How xuld I haue wytt a shypp for to make

I am of ryght grett Age V. C. 3ere olde

it is not for me þis werk to vndyr-take

Ffor ffeynnesse<sup>2</sup> of Age my leggyys gyn ffolde.

Angelus

This dede ffor to do be bothe blythe and bolde

130

God xal enforme þe and rewle þe ful ryght

of byrd and of beste take as I þe tolde

A peyr in to þe shypp and god xal þe qwyght.

Noe

¶ I am ful redy as god doth me bydde

A shypp for to make be myght of his grace

135

Alas þat ffor synne it xal be so be-tydde

þat vengeauns of flood xal werke þis manase

god is sore grevyd with cure grett tresspas

þat with wykle watyr þe werd xal be dreynt

A shypp for to make now lete us liens pas

140

þat god a-ȝens us of synne haue no compleynt

*Hic transit noe cum familia sua pro navi quo exeunte locum inter-**ludij sub intret statim lameth conductus ab adolescente et dicit*

lameth

¶ Gret mornyng I make and gret cause I haue

Alas now I se not · for age I am blynde

blyndenes doth make me of wytt for to rave

Whantyng of eye syght · in peyn doth me bynde

145

whyl I had syht þer myht nevyr man fynde

my pere of Archerye · in all þis werd A-boute

\* At the foot of Fo. 22<sup>v</sup>. Aran. genuit. loth.<sup>1</sup> The stops at *make*, *take*, and *wynne* are in fresher coloured ink.<sup>2</sup> MS. *ffeynnesse* with a dot under the second *y*. The letters for *þ* and for *y* in this MS. are indistinguishable; Halliwell reads *ffeyþnnesse*.

Fo. 23<sup>v</sup> Ffor ȝitt schet I nevyr at hert Are. · nere hynde  
but yf þat he deyde · of þis no man haue doute.

¶ Lameth þe good archere my name was ovyr aff 150  
Ffor þe best Archere myn name dede ever sprede  
Record of my boy here wytnes þis he xal  
What merk þat were set me · to deth it xuld blede.

Adolescens

It is trewe mayster · þat ȝe seyn in dede  
Ffor þat tyme ȝe had ȝoure bowe bent in honde 155  
If þat ȝour prycke had be half a myle in brede<sup>1</sup>  
ȝe wolde þe pryk han hitte if ȝe ny had stonde.

lameth

¶ I xuld nevyr affaylid · what marke þat ever were sett  
whyl þat I myght loke · and had my elere syght  
and ȝit as me thynkyht no man xuld shete bett 160  
Than I xuld do now · if myn hand were sett a-ryght  
A-spye soȳn marke boy · my bow xal I bende wyght  
and sett myn hand eyn to shete at soȳn best  
and I dar ley a wagour his deth for to dyght  
þe marke xal I hitt · my lyf do I best. 165

Adolescens

¶ Vndyr ȝon grett busche mayster · A best do I se  
take me þin hand swyth and holde it ful styll  
now is þin hand evyn as euyr it may be  
Drawe up þin takyfl ȝon best for to kylle.

lameth

My bowe xal I drawe ryght with herty wyll  
this brod arwe I shete þat best ffor to sayfl 170  
now haue at þat busch · ȝon best for to spylle  
A sharppe schote I shote þer of I xal not fayfl.

Caym

¶ Out out and alas · myn hert is on sondyr  
With a brod arwe I am ded and selayn 175

Fo. 24 I dye here on grounde · myn hert is aff to tundyr  
With þis brod arwe it is clovyn on twayn.

lameth

Herke boy cum telle me þe trewth in certeyn  
what man is he þat · þis cry doth þus make.

Adolescens

Caym þou hast kyllid I telle þe ful pleyȳn 180

<sup>1</sup> dede first written and crossed through.

with þi sharp shetyng · his deth hath he take.

lameth

¶ Haue I slayn cayme · alas what haue I done  
 þou stynkyng lurdeyn · what hast þou wrought  
 þou art þe<sup>1</sup> why I sele hym so sone  
 þer fore xal I kyfl þe here · þou skapyst nowght

185

*Hic lameth cum arcu suo verberat Adolescentem ad mortem, dicente  
 Adolescente*

Adolescens

Out out I deye here · my deth is now sought  
 þis theffe with his bowe hath broke my brayn  
 þer may non helpe be · my dethe is me brought  
 Ded here I synke dowyð · as man þat is slayn.

lameth

¶ Alas what xal I do wrecch wykkyd on wolde  
 God wyl be vengyd ful sadly on me  
 Ffor deth of Caym I xal haue vii folde  
 more peyn þan he had · þat abeti dede sle.  
 These to mennys deth full sore bought xal be  
 Vpon all my blood god wyfl venge þis dede  
 where fore sore wepyng hens wyl I fle  
 and loke where I may best my hede sone heyde.

190

195

*Hic recedat lameth et statim intrat noe cum nauī cantantes.\**

Noe

Fo. 24v ¶ With doolful hert syenge sad and sore  
 Grett mornyng I make ffor this dredful flood  
 of man and of best is dreynthe many a skore  
 All þis werd to spyfl þese flodys be ful wood  
 and all is for synne of mannys wylde mood  
 þat god hath ordeyned þis dredfull vengeance  
 In þis flood spylt is many a mannys blood  
 Ffor synfull levyng of man we haue gret grevauns.

200

205

¶ All þis hundryd ȝere ryght here haue I wrought  
 this schypp for to make as god dede byd me

<sup>1</sup> So in MS.

\* Note at bottom of Fo. 24 in what might be the less careful writing of the scribe of the MS. but might also be a different hand :

Noe Schyp was in lenght CCC. Cubytes. } þe flod 15 Above  
 In brede ffyfty. And þe heyth. thretty. } hyst montayn.

of all maner bestys a copyll is in brought  
 With-in my Shypp borde · on lyve for to be  
 Ryght longe god hath <sup>1</sup> soferyd · amending to se 210  
 All pis hundyrd 3ere god hath shewyd grace  
 Alas fro gret syn man wyl not fle  
 God doth pis vengeauns for oure gret trespase.

Vxor noe

¶ Alas for gret ruthe of pis gret vengeaunce  
 gret doyl it is to se · pis watyr so wyde 215  
 but 3it thankyd be god of pis ordenaunce  
 pat we be now sayyd on lyve to abyde.

Seem

Ffor grett synne of lechory all pis doth betyde  
 Alas pat evyr such synne xulde be wrought  
 pis flood is so gret on every asyde 220  
 pat all pis wyde werd to care is now brought.

Vxor Seem

¶ Becawse of chylideryn of God · pat weryn good <sup>2</sup>  
 dede forfeite ryght sore · what tyme pat þei were  
 synfully compellyd to caymys blood

¶ 25 Ther-fore be we now cast in ryght grett care.

225

Cham

Ffor synful levynge pis werde doth for-fare  
 So grevous vengeauns myght nevyr man se  
 ouyr all pis werd wyde þer is no plot bare  
 with watyr and with flood god vengyd wyll be.

Vxor Cham

230

¶ Rustynes of Synne is cawse of þese wawys  
 Alas in pis flood pis werd xal be lorn  
 ffor offens to god · brekyng his lawys  
 On Rokkys ryght sharp is many a man torn.

Japhet

So grevous fflodys were nevyr 3ett be-forð  
 Alas pat lechory pis vengeauns doth gynne 235  
 it were well bettyr euer to be vuborð  
 than ffor to forfeiten evyr more in pat synne.

Vxor Japhet

¶ Oure lord god I thanke of his gret grace  
 pat he doth us saue from pis dredful payn

<sup>1</sup> An *f* between *hath* and *soferyd* obliterated.

<sup>2</sup> *gode* first written and crossed out.

hym for to warchipe in euery stede *and* place 240  
 we beth gretly bownde *with* myght *and* *with* mayn.

Noe

xl<sup>ti</sup> days and nyghtys hath lasted pis rayn  
 And xl<sup>ti</sup> days pis grett flood be-gynnyth to slake  
 this Crowe xal I sende out to seke sum playn  
 Good tydyngys to brynge pis massage I make 245

*hic emittat coruum et parum expectans iterum dicat*

¶ This crowe on sum careyn is fall for to ete  
 per fore a Newe masangere I wyll fforth now sende  
 ffly fforth þou sayr dove ovyr þese waterys wete  
 and aspye aftere sum drye lond oure mornyng to A-mend

*hic euolet columba qua redeinte<sup>1</sup> cum ramo viridi oliue.*

Ho. 25<sup>v</sup> Joye now may we make of myrth þat þat were frende 250  
 A grett olyve bush þis dowe doth us brynge  
 Ffor joye of þis token ryght hertyly we tende  
 oure lord god to worchep a songe lete vs synge

*Hic decantent hos versus · ¶ Mare vidit et fugit ⁊ jordanis conuersus  
 est retrorsum · Non nobis domine non nobis ⁊ sed nomini tuo da  
 gloriam · Et sic recedant cum nauī.*

Introitus abrahe &amp;c.

**M**Ost myghty makere of Sunne and of mone

5

Kyng of kyngys *and* lord ouer all

All myghty god in hevyn trone

I þe honowre *and* evyr more xal

My lord my god to þe I kall

5

*with* herty wyll lord I þe pray

In synfull lyff lete me nevyr fall

but lete me leve evyr to þi pay.

¶ Abraham my name is kydde

*and* patryarke of Age ful olde

10

*And* 3it be þe grace of god is bredde

In myn olde age, a chylde full bolde

Ysaac lo here his name is tolde

My swete sone þat stondyth me by

<sup>1</sup> So in MS.



Amonges all chylderyn þat walkyn on wolde 15  
A louelyer chylde is non trewly.

¶ I thanke god · *with* hert weþ mylde  
of his gret mercy *and* of his hey grace  
*and* pryncepaly ffor my suete chylde  
þat xal to me do gret solace<sup>1</sup> 20

For. 26 Now suete sone fayre fare þi fface  
Fful hertyly do I love the  
Ffor trewe herty love now in this place  
my swete chylde com kysse now me.

Ysaac 25

¶ At þoure hyddynge þour mouthe I kys  
*with* lowly hert I þow pray  
þoure fadyrly love lete me nevyr mysse  
but blysse me þour chylde both nyght *and* day.

Abraham

Al-myghty god þat best may  
his dere blyssyng he graunt þe 30  
And my blyssyng þou haue all way  
in what place þat evyr þou be.

¶ Now Isaac my sone so suete<sup>2</sup>  
Al-myghty god loke þou honoure  
wich þat made both drye *and* wete 35  
Shynnyng sunne *and* scharpe schoure  
thu art my suete childe *and* paramoure  
Fful wele in herte do I þe loue  
loke þat þin herte in hevyn toure  
be sett to serve oure lord god a-bove. 40

¶ In þi þonge<sup>2</sup> lerne god to plesse  
and god xal quyte þe weyl þi mede  
now suete sone of wordys these  
*with* all þin hert þou take good hede  
Now fare weyl sone god be þin spede 45  
Evyn here at hom þou me a-byde  
I must go walkyn ffor I haue nede  
I come a-þen *with-inne* a tyde.

<sup>1</sup> The initial *s* (*f*) is thickened and may be intended to be double (*ff*).

<sup>2</sup> So for *þongþe* (?).

Ysaac

No. 26<sup>v</sup> ¶ I pray to God ffadyr of myght  
 þat he 3ow spede in all 3our waye  
 From shame *and* shenshipp daye *and* nyght  
 God mote 3ow kepe in 3our jornay.

50

Abraham

Now fare weyff sone I þe pray  
 Evyr in þin hert loke god þou wynde  
 hym to serue bothe nyght *and* day  
 I pray to god send þe good mynde.

55

¶ Ther may no man love bettyr his childe  
 þan Isaac is lovyd of me  
 Almyghty god merciful *and* mylde  
 Ffor my swete sone I wurchyp þe  
 I thank þe lord *with* hert ful fre  
 Ffor þis fayr frute þou hast me sent  
 now gracyous god wher so he be  
 to saue my sone evyr more be bent.

60

¶ Dere lord I pray to þe Also  
 me to saue for þi seruuaunte  
*and* sende me grace nevyr for to do  
 thyng þat xulde be to þi displesaunte  
 Bothe ffor me *and* for myn infaunte  
 I pray þe lord god vs to help  
 thy gracyous goodnes þou us grawnt  
*and* saue þi serwaunt from helle qwelp.

65

70

Angelus

¶ Abraham how abraham  
 lyst *and* herke weyff on to me.

Abraham

Al redy sere here I am  
 tell me 3our wyff what þat it be.

75

Angelus

No. 27 Almyghty god þus doth bydde þe  
 ysaac þi sone Anon þou take  
*and* loke hym þou slee a-noon lete se  
*and* sacrafice to god hym make.

80

¶ Thy welbelouyd childe þou must now kyll  
 to god þou offyr hym as I say

Evyn vpon 3on hey hylle  
 þat I þe shewe here in þe way  
 Tarye not be nyght nor day 85  
 but smertly þi gate þou goo  
 Vpon 3on hille þou knele *and* pray  
 to god · *and* kylle þe childe þer and scloo.

Abraham

¶ Now goddys comaundement must nedys be done  
 All his<sup>1</sup> wyl is wourthy to be wrought 90  
 but 3itt þe fadyr to sele þe sone  
 grett care it causyth in my thought  
 In byttyr bale now am I brought  
 my swete childe with knyf to kylle  
 but 3it my sorwe avaylith ryght nowth 95  
 for nedys I must werke goddys wylle.

¶ With evy hert I walke *and* wende  
 my childys deth now for to be  
 now must þe fadyr his suete son schende  
 Alas for ruthe it is pete 100  
 my swete sone come hedyr to me  
 how Isaac my sone dere  
 com to þi ffadyr my childe so fre  
 ffor we must wende to-gedyr in fere.

Isaac

¶ All redy fadyr Evyn at 3our wyll 105  
*and* at 3our byddyng I am 3ow by  
 Fo. 27<sup>v</sup> With 3ow to walk ovyr dale *and* hill<sup>2</sup>  
 At 3oure callyng I am redy  
 To þe fadyr evyr most comly  
 It ovyth þe childe evyr buxom to be 110  
 I wyl obey ful hertyly  
 to all thyng þat 3e bydde me.

Abraham

¶ Now son in þi necke þis fagot þou take  
*and* þis fyre here in þinne honde  
 Ffor we must now sacrefyse go make 115  
 evyn aftyr þe wyll of goddys sonde

<sup>1</sup> The *h* is partly effaced through stain on MS.

<sup>2</sup> This line is preceded by part of the last line—*Andat 3our byddyng I am*—written again by mistake and crossed out.

Take þis brennyng bronde  
my swete childe and lete us go  
ther may no man þat levyth in londe  
haue more sorwe than I haue wo.

120

Ysaac

¶ Ffayre fadyr 3e go ryght styлле  
I pray 3ow fadyr speke on to me.

Abraham

Mi gode childe what is þi wyлле  
telle me thyn hert I pray to the.

Ysaac

125

Ffadyr fyre *and* wood here is plente  
but I kan se no sacryfice  
what 3e xulde offre fayn wold I se  
þat it were don at þe best avyse.

Abraham

¶ God xal þat ordeyn þat sytt in hevyne  
my swete sone ffor þis offryng  
A derere<sup>1</sup> sacryfice may no man nempne  
þan þis xal be my dere derlyng.

130

Ysaac

Lat be good fadyr 3our sad wepyng  
3our hevy cher agrevyth me sore  
tell me fadyr 3our grett mornynge  
*and* I xal seke sum help þer-fore.

135

Abraham

Fo. 28 ¶ Alas dere sone for nedys must me  
Eryn here þe kylle as god hath sent  
thyn owyn fadyr þi deth must be  
Alas þat evyr þis bowe was bent  
With þis fyre bryght þou must be brent  
An Aungelle seyð to me ryght so  
Alas my chylde þou xalt<sup>2</sup> be shent  
þi careful fadyr must be þi flo.

140

Ysaac

¶ Al-myghty god of his grett mercye  
Fful hertyly I thanke þe sertayne  
At goddys byddyng here for to dye  
I obeye me here for to be sclayne

145

<sup>1</sup> Double *r* corrected in the middle of this word.

<sup>2</sup> *u* apparently first written and altered to *a*.

I pray 3ow fadyr be glad and fayne  
trewly to werke goddys wyff 150  
take good comforte to 3ow agayne  
and haue no dowte 3our childe to kyff.

¶ ffor godys byddyng for sothe it<sup>1</sup> is  
þat I of 3ow my deth schulde take  
A3ens<sup>2</sup> god 3e don amys 155  
his byddyng yf 3e xuld for-sake  
3owre owyn dampnacion xulde 3e bake  
if 3e me kepe from þis reed  
with 3our swerd my deth 3e make  
and werk evyr more þe wyff of god. 160

Abraham

¶ The wyff of god must nedys be done  
to werke his wyff I seyð nevyr nay  
but 3it<sup>3</sup> þe ffadyr to<sup>4</sup> sle þe sone  
my hert doth clynge and cleue as clay.

Ysaac

F.c. 28<sup>v</sup> 3itt werk goddys wyff fadyr I 3ow pray 165  
and sle me here anoon forth ryght  
and turne fro me 3our face a-way  
myne heed whan þat 3e xul of smyght.

Abraham

¶ Alas dere childe I may not chese  
I must nedys my swete sone kyll 170  
my dere derlyng now must me lese  
myn owyn sybb blood now xal I spyll  
3itt þis dede or I fulfyll  
my swete sone þi mouth I kys.

Ysaac

Al redy fadyr evyn at 3our wyff 175  
I do 3our byddyng as reson is.

Abraham

¶ Alas dere sone here is no grace  
but nedis ded now must þou be

<sup>1</sup> *it* omitted and written above the line in slightly darker ink.

<sup>2</sup> *A3eng* first written and crossed through.

<sup>3</sup> An *e* stands above the *it* of *3it*.

<sup>4</sup> The letters *sch* between *to* and *sle* are crossed through.

with þis kerchere I kure þi face  
 In þe tyme þat I sle the  
 Thy lovely vesage wold I not se  
 not for all þis werdlys good  
 with þis swerd þat sore grevyht me  
 my childe I sle *and* spylle his blood.

180

Angelus

¶ Abraham Abraham þou fadyr fre.

185

Abraham

I am here redy what is *þour* wylle.

Angelus

Extende þin hand in no degre  
 I bydde þou hym not kylle  
 here do I se by ryght good skylle  
 All myghty god þat þou dost drede  
 For þou sparyst nat þi sone to spylle  
 God wyll aqwhyte þe well þi mede.

190

Abraham

¶ Fo. 29 ¶ I thank my god<sup>1</sup> in hevyn a-bove  
 and hym honowre for þis grett grace  
 and þat my lord me þus doth prove  
 I wyll hym wurchep in every place  
 my childys lyff is my solace  
 I thank myn god evyr for his lyff  
 In sacrifice here or I hens pace  
 I sle þis shepe with þis same knyff.

195

200

¶ Now þis shepe is deed *and* slayn  
 with þis fyre it xal be brent  
 Of Isaac my sone I am ful fayn  
 þat my swete childe xal not be shent  
 This place I name with good entent  
 þe hilt of<sup>2</sup> godys vesityacion  
 Ffor hedyr god hath to us sent  
 his comforte after grett trybulacion.

205

Angelus

¶ Herke Abraham *and* take good heyd  
 by hym self god hath þus sworð

210

<sup>1</sup> Some miswritten word (? me) after *god* crossed through.

<sup>2</sup> of omitted and written above the line.



Ffor þat þou woldyst a done þis dede  
 he wytt þe blysse both evyn and morin  
 Ffor þi dere childe þou woldyst haue lorn  
 at goddys byddyng as I the telle  
 god hath sent þe word be-forn 215  
 þi seed xal multiplye wher so þou duelle.

Fo. 29v  
 (marked  
 30)

¶ As sterrys in hevyn byn many *and* fele  
 so xal þi seed encrease *and* growe  
 þou xalt ovyr-come in welth *and* wele  
 all þi fomen reknyd be rowe 220  
 As sond in þe se doth ebbe and flowe  
 Hath cheselys many vnnumerabytt  
 so xal þi sede þou mayst me trowe  
 encreas *and* be evyr prophytabytt.

¶ Ffor to my spech þou dedyst obeye 225  
 thyn enmyes portys þu shalt possede  
*and* all men on erthe as I þe seye  
 thei xal be blyssed in þi sede  
 Al-mychty god þus þe wytt mede  
 Ffor þat good wytt þat þou ast done 230  
 þerfore thank god in word *and* dede  
 Both þou þi self *and* ysaac þi sone.

Abraham

¶ A my lord god to wurchep on kne now I fall  
 I thank þe lord of þi mercy  
 now my swete childe to god þou kall 235  
*and* thank we þat lord now hertyly.

Isaac

with lowly hert to god I crye  
 I am his seruuant both day *and* nyght  
 I thank þe lord in hevyn so hyge  
 with hert with thought with mayn with myght. 240

Abraham

¶ Gramercy lord and kyng of grace  
 gramercy lord ouer lordys all  
 now my joye returnyth his trace  
 I thank þe lorde in hevyn þin halle.

Isaac

Ovyr all kyngys crownyd kyng I þe kalle  
at þi byddynge to dye with knyff  
I was full buxum evyn as þi thralle  
lord now I thank the þou grauntyst me lyff. 245

Abraham

Fo. 30 ¶ Now we haue wurchepyd oure blyssyd lorde  
on grounde knelyng upon oure kne  
now lete us tweyn sone ben of on A-corde  
and goo walke hom in to oure countre. 250

Ysaac

Ffadyr as 3e wyll so xal it be  
I am redy with 3ow to gon  
I xal 3ow folwe with hert full fre  
all þat 3e bydde me sone xal be don. 255

Abraham

¶ Now god all thyng of nowth þat made  
evyr wurchepyd he be on watyr and londe  
his grett honowre may nevyr more fade  
in feld nor town se nor on sonde  
As althyng lord þou hast in honde  
so saue us all wher so we be  
whethyr we syttyn walk or stonde  
Evyr on þin handwerke þou haue pyte. 260

explicit.

Remainder of Fo. 30— $3\frac{2}{3}$  inches—and Fo. 30<sup>v</sup> left blank.

Fo. 31  
(40 written  
by the side  
and crossed  
out)

¶ Introitus Moyses

HE þat made all thyng of nought  
Hevyn and erth both sunne and mone  
Saue all þat his hand hath wrought  
All myghty god in hevyn trone  
I am Moyses þat make þis bone  
I pray þe lord god with all my mende  
to us incline þi mercy sone  
þi gracyous lordcheþ lete us fynde. 6

¶ The to plesyn in all degre  
Gracyous god and lord ovyr all 5 10

þou graunte us grace wher so we be  
 and saue us sownd fro synfull fall  
 thy wyll to werke to us þi thraill  
 enforme and techie us all þi plesans  
 in purenesse put us þat nevyr not fall  
 and grounde us in grace ffrom all grevauns. 15

*Hic moyses videns rubrum ardentem admirande dicit*<sup>1</sup>

¶ A mercy god what menyth þon syte  
 A grene busch as fyre doth flame  
 and kepyth his colowre fayr and bryghte  
 Ffresch and grene with-owtyn blame 20  
 It fyguryth sum thyng of ryght gret fame  
 I kan not seyn what it may be  
 I wyll go nere in goddys name  
 and wysely loke þis busch to se.

Deus

¶ Moyes how Moyes  
 herke to me a-non þis stounde. 25

Moyes

Fo. 31<sup>v</sup> I am here lorde with-owtyn les  
 þowre graeyous wyll to do I am bounde.

Deus

Thu take þi schon anon ful rownde  
 of þi fete in hast lete se 30  
 fful holy is þat place and grownde  
 þer þou dost stonde I sey to the.

Moyes

¶ Barfoot now I do me make  
 and pull of my schon fro my fete  
 now haue I my schon of take 35  
 what is þour wyll lord · fayn wold I wete.

Deus

Com nere moyses with me to mete  
 these tabett-is I take þe in þin honde  
 with my ffynger in hem is wrete  
 all my lawys þou vnderstonde. 40

¶ Loke þat þou preche all abowte<sup>2</sup>  
 hoo so wyll haue frenshipp of me

<sup>1</sup> This is written in larger form than other stage directions.

<sup>2</sup> The colour of the ink changes slightly with this line.

to my lawys loke þei lowte  
 þat þei be kept in aʃl degre  
 Go forth and preche a-non let se  
 loke þou not ses nyght nor day.

45

Moyses

ʒour byddyng lord aʃl wrought xal be  
 ʒour wyʃt to werk I walk my way.

Custodi precepta domini dei tui · deutronomini · vj<sup>to</sup>.

¶ The comaundement of þi lord god man loke þou kepe  
 where þat þou walk · wake or slepe  
 Euery man take good hede  
 and to my techyng take good intent  
 for god hath sent me now in dede  
 ʒow for to enforme his comaundment  
 ʒow to teche god hath me sent  
 his lawys of lyff þat arn ful wyse  
 them to lerne be dyligent  
 ʒour soulys may þei saue at þe last Asyse.

50

55

Fo. 32

¶ The preceptys þat taught xal be  
 be wretyn in þese tablys tweyð  
 In þe fyrst ben wretyn thre  
 that towch to god þis is ʃerteyð  
 In þe secunð tabyl be wretyn ful pleyð  
 þe tother vij þat towch mankende  
 herk now weʃt man what I xal seyð  
 and prent þise lawys weʃt in þi mende.

60

65

1<sup>us</sup> Primum mandatum non habebis deos alienos.

¶ The fyrst comaundement of god as I ʒow say  
 of þe fyrst tabyl for sothe is this  
 þou xalt haue neythyr nyght nore day  
 noon other god but þe kyng of blysse  
 Vndyrstonde wele what menyth this  
 Euery man in hys degre  
 And sett neuyr ʒour hert a-mys  
 Vpon þis werdlys vanyte.

70

- ¶ Ffor if *pou* sett *þi* loue so sore 75  
 Vpon ryches and werdly good  
 • *þi* wurdly rycches *pou* takyst ever more  
 evyn ffor *þi* god • as man ovyr wood  
 Amend *þe* man *and* chaunge *þi* mood  
 lese not *þi* sowle for werdlys welth 80  
 Only hym loue • which bodyly ffood  
 doth ȝeve all day *and* gostly helth.

Fo. 32<sup>v</sup> 2. Secundum mandatum • non assumens nomen dei tui in vanum.

- ¶ The secund precept of *þe* fyrst tabyfl  
*þe* name of god take nevyr in vayne  
 Swere none othis be noon fals fabyfl 85  
*þe* name of god *pou* nevyr dysteyn  
 Be whare of othis for dowte of peyn  
 Amonges flacheleppe whan *pou* dost sytt  
 A lytyl othe *þis* is serteyn  
 may dampne thy sowle to helle pytt. 90
- ¶ Man whan *pou* art sett at *þe* nale  
*and* hast *þi* langage as plesyth *þe*  
 loke *þin* othis be non or smale  
*and* ȝett alwey loke trewe thei be  
 But swere not oftyen by rede of me 95  
 ffor yf *pou* vse oftyen tyme to swere  
 it may gendyr custom in the  
 by-ware of custom ffor he wyl dere.

3. Tercium mandatum • memento vt sabbatum sanctificet.

- ¶ The iij<sup>de</sup> comaundment of god as I rede  
 doth bydde the • halwe wefl *þin* haly day 100  
 kepe *þe* wefl ffor synfull dede  
*and* care not gretly ffor ryche a-ray  
 A ryght pore man *þis* is non nay  
 of sympyl astat in clothis rent  
 may-be bettyr than ryche with garmentys gay 105  
 Oftyn tyme doth kepe *þis* comaundment.
- ¶ Ffor ryche men do showe oftyen tyme pompe *and* pride  
 On halydays as oftyen is sene





Thyn halyday y' beayst not ceno  
 ynglory to lode y' byst  
 In goddys house zo yuldo be dono  
 hemys zo god. boty manden + byst

**¶** Quarta mandatu honora p'ent tuu + myow tuam.

**¶** Of y' secundo tabyl y' fyrst comandment  
 And in y' odyr y' myt. I say in say  
 ho byddyt y' ew mo' w' heit bout  
 boty fadyr + modyr to Wychep Alway

Altho y' y' fadyr be pof of dyay  
 + yoll neu so p'et of golde + good  
 jut loko y' Wychep h' myght + day  
 of Whom y' hast boty flosch + blood

**¶** In yis comandment includyd is  
 thi bodyli fadyr + modyr also

Includyd also i fynde in yis  
 thi gostly fadyr + modyr y' to

To y' gostly fadyr dyr yengend  
 y' gostly modyr is holly chych  
 thes elern fure y' blls fye lbo  
 en thom to Wychep loko y' y' w'ych

**¶** Quinto mandatum non occides.

**¶** The fyrst comandment byddyt all no

Sele no man. no Whight y' y' byll

Andyr fende y' p'cept y' no

Selo no Whight w' luyd nor w'yll

Wybbid llyde w'chylt ofes tyme gret all

ho way y' fye of w'bbid langage

Wybbid spoc many on doly fpyll

thofes of spoc boty not owt yage

Fo. 33

Whan pore men passe *and* go be-syde  
 At wurthy festys riche men wolþ bene 110  
 Thyn halyday þou kepyst not clene  
 In gloteny to lede þi lyff  
 In goddys hous 3e xulde be-dene  
 honoure 3our god · both mayden *and* wyff.

4. Quartum mandatum honora patrem tuum et matrem tuam.

¶ Off þe secunde tabylþ þe fyrst comaundement 115  
 And in þe ordyr þe iiij<sup>te</sup> I sey in fay  
 he byddyth þe euer more with hert bent  
 both ffadyr and modyr to wurchep Alway  
 Thow þat þi fadyr be pore · of array  
*and* þow neuer so ryčh of golde *and* good 120  
 3itt loke þou wurchep hym nyght *and* day  
 Of whom þou hast both flesch and blood.

¶ In pis comaundmente includyd is  
 thi bodyli fadyr *and* modyr also  
 Includyd also I fynde in þis 125  
 thi gostly fadyr *and* modyr þer to  
 To þi gostly ffadyr evyr reuerens do  
 þi gostly modyr is holy cherch  
 these tweyn saue þi sowle fro woo  
 euer them to wurchep loke þat þou werch. 130

5. Quintum mandatum non occides.

¶ The ffyfft comaundement byddyth all us  
 Sele no man · no whight þat þou kylþ<sup>1</sup>  
 Vndyr stonde þis precept þus  
 Sele no wyght with wurd nor wyll  
 Wykkyd worde werkyht oftyn tyme grett ill 135  
 be war þer fore of wykkyd langage  
 wykkyd spech many on doth spyll  
 therfore of spech beth not owt-rage.

Fo. 33<sup>v</sup> 6. Sextum mandatum non makaberis.

¶ The sexte comaundement byddith every man  
 þat no wyght lede no lecherous lay 140

<sup>1</sup> A. final *e* has perhaps been erased here.

fforfet neuer be no woman  
 lesse þan þe lawe a-lowe þi play  
 Trespas nevyr *with* wyff ne may  
*with* wedow nor *with* non othyr wyght  
 kepe þe clene as I þe say  
 to whom þou hast þi trowth plyght. 145

7. Septimum mandatum non furtum facies.

¶ Do no thefte no thyng þou stele  
 þe vij<sup>te</sup> precept byddyth þe ful sore  
 whyll þou arte in welth and wele  
 euyll gett good loke þou restore 150  
 Off handys *and* dede be trewe eyr more  
 ffor yf þin handys lymyd be  
 þou art but shent þi name is lore  
 in ffelde *and* townd *and* in all countre.

8. Octauum mandatum non loqueris contra proximum tuum  
 falsum testimonium.

¶ The viij<sup>te</sup> precept þus doth þe bydde 155  
 Ffals wyttnes loke non þou bere  
 þe trowth nevyr more loke þat þou hyde  
*with* ffals wyttnes no man þou dere  
 Nowther ffor love ne dred ne fere  
 Sey non other than trowth is 160  
 Ffals wytues yf þat þou rere  
 Aȝens god þou dost grettly amys.

9. Nonum mandatum non desiderabis vxorem proximi tui et cetera.

Fo. 34 ¶ The ix<sup>te</sup> precept of lawe of lyff  
 evyn þus doth bydde every mañ  
 desyre not þi neyborys wyff 165  
 þow she be fayr and whyte as swañ  
 And þi wyff brown ȝitt natt for thañ  
 þi neyborys wyff þou nevyr rejoyse  
 kepe þe clene as evyr þou cañ  
 to þin owyn wyff *and* þin owyn choyse. 170

10. *Decimum mandatum non concupisces domum proximi tui non seruum non ancillam non bos non asinum nec omnia que illius sunt et cetera.*

¶ The x<sup>de</sup> comaundement of god and last is þis  
thi neyborys hous desyre þou nowth  
Maydon nor servaunt nor nowth of his  
desyre hem nevyr in wyll nor thowth  
Oxe nere Asse þat he hath bought 175  
nere no thyng þat longyht hym to  
Godys lawe must nedys be wrought  
desyre no thyng þin neybore ffro.

¶ The vj<sup>te</sup> comaundement of lechory  
doth exclude þe synfull dede 180  
but theys tweyn last most streytly  
both dede *and* thought þei do for-bede  
In wyll nere thought no lechory þou lede  
þi thought *and* wyll þou must refreynd  
All þi desyre as I þe rede 185  
in clennes of lyff þi self restreynd.

¶ Ffrendys þese be þe lawys þat 3e must kepe  
therfore every man sett weill in mende  
Fo. 34<sup>v</sup> Wethyr þat þou do wake or slepe  
these lawys to lerne þou herke ful hynde 190  
And godys grace xal be þi ffrende  
he socowre *and* saue 3ow in welth fro woo  
Fare weill gode frendys for hens wyll I wende  
my tale I haue taught 3ow my wey now I goo.

Explicit moyses.

Remainder of Fo. 34<sup>v</sup>—6½ inches left blank (except for a scribbled *wethyr þat þou do.* in another hand).

Fo. 35 I Am þe prophete callyd Isaye  
Replett with godys grett influens  
*and* sey pleynty be spyryte of prophecie  
þat a clene mayde thourgh meke obedyens

Ysaia

Shall bere a childe which xal do resystens 5  
 Ageyn foule Zabulon þe devyl of helle  
 mannys soule ageyn hym to defens  
 Opyn in þe felde þe fend he xal felle.

¶ Where fore I seye || *quod* virgo concipiet  
 et pariet filium || nomen emanuel 10  
 Oure lyf for to saue he xal suffyr deth  
 and bye us to his blysse · in hevyn for to dwell  
 Of Sacerdotale lynage þe trewth I ȝow tell  
 Fflesch and blood to take god wyll be born  
 Joye to man in erth · and in hevyn Aungeſt 15  
 At þe chyldys byrth · joye xal make pat morn.

Radix Jesse

¶ Egrediatur virga de radice jesse  
 Et flos de radice eius ascendet  
 A blyssyd braunch xal sprynge of me  
 That xal be swettere þan bawmys breth  
 Out of pat braunch in nazareth  
 A flowre xal blome of me jesse rote 20  
 The which by grace xal dystroye deth  
 and brynge mankende to blysse most sote.

Dauyd<sup>r</sup> Rex

¶ I am david of jesse rote  
 the fresch kyng by naturaſt successyon  
 and of my blood xal<sup>1</sup> sprynge oure bote 25  
 As god hym self hath mad promyssyō  
 Of Regaſt lyff xal come suchie foysoñ  
 pat a elene mayde modyr xal be  
 Ageyns þe devellys fals illusyō  
 with regaſt power to make man fre. 30

Jeremias propheta

¶ I am þe prophete Jeremye  
 And fullich a-corde in aſt sentence  
 with kyng david and with ysaie  
 Affermynge pleyunly be-form þis Audyens 35  
 That god of his high benyvolens  
 of prest and kynge wyll take lynage  
 And bye us aſt ffrom oure offens  
 in hevyn to haue his herytage.

<sup>1</sup> *spy* miswritten before *sprynge* and crossed through.

Salamon rex

¶ I am Salamon þe secunde kynge  
And þat wurthy temple for sothe made I  
which þat is fygure of þat mayde 3ynge  
þat xal be modyr of<sup>1</sup> grett messy. 40

Ezechiel propheta

A vysion of þis fful veryly  
I Ezechiel haue had also  
Of a gate þat sperd was trewly  
and no man but a prince myght þer-in go. 45

Roboas rex

¶ The iijde kynge of þe jentyll<sup>2</sup> jesse  
my name is knowe kyng Roboas  
of oure kynrede 3itt men xul se  
A clene mayde trede down foule sathanas. 50

Micheas propheta

And I am a Prophete calde mycheas  
I telle 3ow pleyonly þat þus it is  
Evyu lyke as Eve modyr of wo was  
So xal a maydyn be modyr of blyss.

Abias Rex

¶ I that am calde kynge Abias  
conferme for trewe þat 3e han seyð  
and sey also as in þis cas  
þat all oure myrth comyth of a mayd. 55

Daniel propheta

I prophete Daniel am weill apayed  
in fygure of þis I saw a tre  
all þe fendys of heil xall ben affrayd  
whan maydenys ffrute þer on þei se. 60

Asa Rex

¶ I kynge Asa be-love all þis  
þat god wyll of a maydyn be bornd  
And vs to bryngyn to endles blys  
Ruly on rode be rent and toid. 65

Jonas propheta

I jonas sey þat on þe iijde mornd  
ffro deth he xal ryse þis is a trew<sup>3</sup> tall<sup>4</sup>

<sup>1</sup> of omitted and written above the line in darker ink.

<sup>2</sup> jeng first written and crossed through.

<sup>3</sup> Or *trou*—the vowel is blotted.

<sup>4</sup> There has been some subsequent attempt to correct *tall* and *qwatt* to *tale*



fyguryd in me þe which longe beforð  
lay iij days beryed with in þe qwall.<sup>1</sup>

70

Josophat rex

¶ And I jesophat þe vj<sup>te</sup> kynge serteyn  
of jesse rote in þe lenyaft successyon  
Aft þat my progenitouris hath be-for me seyð  
Ffeythfully be-leve with-owtyn aft dubytacion.

Abdias propheta

75

I abdias prophete make þis protestacion  
þat aftyr he is resyn to lyve onys a-ȝeð  
deth xal be drevyn to endles dampnacion  
And lyff xal be grawntyd of paradys ful<sup>2</sup> pleyð.

Joras Rex

¶ And I Joras also in þe numbrey of sefne  
of jesse rote kynge · knowlych þat he  
aftyr his resurreccion returne xal to hefne  
both god and verrey man ther endles to be.

80

Abacuch propheta

I Abacuch prophete holde wele with the  
whan he is resyn he xal up stye  
in hevyn as jage sitt in his se  
Vs for to deme whan we xal dye.

85

Ozias Rex

• Fo. 36<sup>v</sup> ¶ And I Ozyas Kynge of hygh degre  
Spronge of jesse rote dar<sup>2</sup> weft sey this  
whan he is gon to his dygnyte  
he xal send þe sprytt to his discyplis.

90

Joel propheta

And I Joel knowe full trewe þat is  
god bad me wryte in prophesye  
he wolde sende down his sprytt i-wys  
On ȝonge and olde ful sekyrlye.

Joathas rex

95

¶ My name is knowe kyng Joathan  
the ix<sup>e</sup> kynge spronge of jesse  
Of my kynrede god<sup>3</sup> wol be man  
mankend to saue and þat joyth me.

and *qwall*. There are faint traces of an *e* in darker ink over the second *l* in each case.

<sup>1</sup> See note 4 on p. 59.<sup>2</sup> Or *dare*.<sup>3</sup> *gold* first written.



¶ A pphete callid pophete  
 of no matyr do bof bytunes  
 for trolthy to sepyrie  
 y maydeno bytyn and wotth yal dresse

¶ Of no nobyll & mythy genealogie  
 the xij. byng an y manasseo.  
 bytunes byngs hof bo trolth testificacow  
 y maydeno childe yal bo fince of pce

Manasseo rex

And y baynt pphete conformo byndpo thes  
 lod & pnce of pce yal y childe bo  
 al hie fomen & gem hie y pce.  
 bytyn & gynn bytyn de danyo day yal ho be

Baynt pphete

¶ Dmon byngs for y last conclusyon  
 al tynge bo fynn fynn for trolth do testific  
 praynge y lord of on fynn byngs  
 at y dnyful day he no gaint moys

Dmon rex

¶ This be all of y genealogie  
 Acopunge in on hof in y place  
 by y hery lorde when y lre yal dyo  
 of hie gret goodnesse to galleit no hie gret

Exphat Jesse

Barpante genit Joachym

Minaia

Isakac.

Isakaphat genit Minaia.

Joachym genit Joseph talpo.

Minaia genit Maria marit ihu x.

Cleophas. genit Joseph.

Minaia genit Maria marit Symone & iude Jacobu unore. &

Salome. genit. & elcheto.

Minaia. genit Maria marit iohann euang. & Jacobu. maroz.

Emeria fuit soror ane  
 q' h'elac quoud filiam  
 elizabeth q' mupta fuit  
 zakarie de q' p'p'it ioh'ne  
 baptam p'curat' d'i.

Elyud. Emme filia. b's  
 Saulius epus.

Joseph m'p'

Aggeus propheta

With þow I do holde þat am prophete Aggee  
Com of þe same hygh *and* holy stok 100  
god of oure kynrede in dede born wyl be  
From þe wulf to saue al shepe of his flok.

Achas rex

¶ Off jesse kyng Achas is my name  
þat falsly wurchepyd ydolatrie  
tyl Ysaie putt me in blame 105  
And seyð a mayd xulde bere messye.

Ozyas propheta

Off þat byrthe wyttnes bere I  
A prophete Osyas men me calle  
And aftyr þat tale of Isaye  
þat mayd xal bere Emanuelle. 110

Ezechias rex

¶ My name is knowyn kyng Ezechyas  
þe xj<sup>te</sup> kyng of þis geneologye  
And say ffor sothe as in þis cas  
A mayde be mekenes xal brynge mercye.

Sophosas propheta

¶ Fo. 37 I A prophete callyd Sophonye 115  
of þis matyr do bere wyttnes  
*and* for trowth to sertyfie  
þat maydens byrth oure welth xal dresse.

Manasses rex

¶ Of þis nobytl *and* wurthy generacion  
the xij<sup>e</sup> kyng am I manasses 120  
wyttnessynge here be trew testyficacion  
þat maydenys childe xal be prince of pes.

Baruk propheta

And I baruk prophete conferme wurdys thes  
lord and prince of pes þow þat chylde be  
Al his fomen ageyn hym þat pres 125  
Ryght a grym syre at domys day xal he be.

Amon Rex

¶ Amon kunge ffor þe last conclusyōn  
Al thyng be-forn seyð ffor trowth do testyfie  
Praynge þat lord of oure synne Remyssyon  
At þat dredful day he us graunt mercye 130

Thus we all of þis genealogye  
 Acordynge in on here in þis place  
 Pray þat hey3 lorde whan þat we xal dye  
 Of his gret goodnesse to grawnt us his grace.

The remainder of Fo. 37 is filled with the following genealogical table and note written like those on Ff. 16, 17 and 21, 22 :

Explicit Jesse.

Barpanter	{	genuit Joachym
Asmaria		
Ysakar	{	gen. Anna
Nasaphat		
Joachym	{	gen. sponsa Joseph fabro Maria mater ihesu Christi
Anna		
Cleophas et Anna	{	gen. sponsa Alpheo Maria mater Symonem et Judam Jacobum minorem et Joseph just[um]
Salome et Anna	{	gen. sponsa Zebedeo. Maria mater Johannem euangelistam et Jacobum majorem.

Emeria fuit soror Anne que habebat quondam filiam Elizabeth que nupta  
 fuit Zakarie de quo peperit Johanne[m] baptistam precursorem domini  
 Elyud. Eminē filia. beatus Geruasius episcopus

Fo. 37<sup>v</sup>

Contemplacio

- ¶ Cryst conserve þis congregacion  
 fro perellys past · present *and* future 8  
*and* þe personys here pleand · þat þe pronunciacion  
 of here sentens to be seyð · mote be sad *and* sure  
 And þat non oblocuoyñ · make þis matere obscure 5  
 but it may profite *and* plese eche persone present  
 ffrom þe gynnyng to þe endyng so to endure  
 þat cryst *and* every creature · with þe conceyte be content.
- ¶ This matere here mad · is of þe modyr of mercy  
 how be joachym And Anne · was here concepcion 10  
 Sythe offred into þe temple · compiled breffly  
 than maryed to joseph · *and* so folwyng þe salutacion  
 Metyng with Elyzabeth · *and* þer with a conclusyoyñ  
 in fewe wordys talkyd þat it xulde nat be tedyous  
 to lernyd nyn to lewd · nyn to no man of reson 15  
 þis is þe processe <sup>1</sup> · Now preserve 3ow jhesus.

<sup>1</sup> of oure first written after processe, and crossed through.

¶ perfore of pes I 3ow pray all þat ben here present  
and tak hed to oure talkyn · what we xal say  
I be-teche 3ow þat lorde þat is evyr omnypotent  
to governe 3ow in goodnes as he best may  
In hevyn we may hym se  
Now god þat is hevyn kynge  
sende us all hese dere blyssynge  
and to his towre he mote vs brynge  
Amen ffor Charyte.

20

25

The bottom of Fo. 37<sup>v</sup> is filled with the following two genealogical notes :

Quinque sunt Anne { mater Samue } lis  
                                  { Vxor Rague }  
                                  { Vxor Tob } ie  
                                  { Mater beate Mar }  
                                  { Anna<sup>1</sup> prophetissa }

Est Ysakar Anne pater : Melophat sic quoque mater vel Nasaphat<sup>2</sup>

Fo. 38

¶ Ysakar<sup>3</sup>

**T**He prestys of god offre sote Ensens  
Vn-to here god and per fore they be holy  
we þat mynistere here in goddys presens  
in vs xuld be fownd no maner of foly  
Ysakar prynce of prestys am I  
þat pis holvest day here haue mynystracion  
Certyfyenge all tribus in my cure specyaly  
þat pis is þe hyest fest of oure solemnyzacion.

5

¶ This we clepe festum Encenniorum  
þe newe ffest · of which iij · in þe 3ere we exerceyse  
now all þe kynredys to jerusalem must cum  
In to þe temple of god · here to do sacryfyse  
Tho þat be cursyd my dygnyte is to dysspyse  
and þo þat be blyssyd here holy sacrefyse to take  
We be regal sacerdocium · it perteyneth vs to be wysse  
be fastyng · be prayng · be almes · and at du tyme to wake.

10

15

Joachym

¶ Now all þis countre of Galyle

<sup>1</sup> This name appears to have been added, though possibly by the MS. scribe. It is not in more ornate book-hand like the others.

<sup>2</sup> This note is in red ink and in large liturgical script. The bottom half of the letters of the words *vel Nasaphat* has been cut away with the margin.

<sup>3</sup> A small reference sign in ink of the same colour as the text stands to the right of this name.



with þis cetye of Nazareth specyall  
 þis ffest to jerusalem must go we  
 to make sacrefyce to god eternal 20  
 My name is joachym a man in godys substancyall  
 Joachym is to say he þat to god is redy  
 so haue I be *and* evyr more xal  
 Ffor þe dredful domys of god sore dred I.

¶ I am clepyd Ryghtful why wole ȝe se 25  
 Ffor my godys in to thre partys I devyde  
 On to þe temple · *and* to hem þat þer serving be  
 A nodyr to þe pylgrimys *and* pore men · þe iij<sup>de</sup> <sup>1</sup> flor hem with  
 me abyde

¶ So xulde euery curat in þis werde wyde  
 ȝeue a part to his chauncel i-wys 30  
 A part to his parochonerys þat to povert slyde  
 the thryd part to kepe for hym *and* his.

¶ But blyssyd wyff anne sore I drede  
 In þe temple þis tyme to make sacryfice  
 be-cawse þat no frute of vs doth procede 35  
 I fere me grettly þe prest wole me dysspice  
 Than grett slawndyr in þe tribus of vs xulde aryse  
 but þis I Avow to god with all þe mekenes I can  
 ȝyff of his mercy he wole a childe us devyse  
 we xal offre it up in to þe temple to be goddys man. 40

Anna

ȝour swemful wurdys make terys trekyl down be my face  
 i-wys swete husbond þe sawte is in me  
 my name is Anne þat is to sey grace  
 we wete not how gracyous god wyl to us be  
 A woman xulde bere cryst þese profecyes haue we 45  
 if<sup>2</sup> god send frute · *and* it be a mayd childe  
 with all reuerens I vow to his mageste  
 sche xal be here foot mayd to mynyster here most mylde.

Joachym

¶ Now lete be it as god wole þer is no more  
 tweyn turtelys flor my sacryfice with me I take 50

<sup>1</sup> This *de* is written in red ink.

<sup>2</sup> This is written in the margin, some miswritten letters standing at the beginning of the line.

and I be-seche wyff *and* evyr we mete more  
pat hese grett mercy · vs meryer mut make.

Anna

For dred and ffor swem of *your* wourdys I qwake  
thryes I kysse *you* with syghys ful sad  
and to þe mercy of god · mekely<sup>1</sup> I *you* be-take 55  
and þo pat departe in sorwe god make þer metyng glad.

Senior tribus

¶ Worcheþful sere joachym be 3e redy now  
aß *your* kynrede is come *you* to exorte  
Fo. 39 pat þei may<sup>2</sup> do sacrifice at þe temple with *you*  
Ffor *you* be of grett wurcheþ as men *you* report. 60

Joachym

Aß synfull seke and sory · god mote comforte  
I wolde I were as men me name  
Thedyr in goddys name · now late us aß resorte  
A Anne · Anne · Anne · god scheeld us fro shame.

Anne

¶ Now am I left alone · sore may I wepe 65  
A husbond a-geyn god wel mote *you* brynge  
And fro shame *and* sorwe he mote *you* kepe  
tyl I se *you* a-geyn · I kan not sees of wepyng.

Senior

Prynce of oure prestys · if it be *your* plesynge  
we be com mekely to make *our* sacrefice. 70

Ysakar

God do *you* mede bothe elde *and* 3ynge  
than devowtly we wyl begynne servyse.

¶ There they xal synge þis sequens · Benedicta sit beata trinitas ·  
And in þat tyme Ysakar with his ministerys ensensyth þe Autere  
and þan þei make her offryng and Isaker seyth

¶ Comyth up serys and offeryth aß now  
3e pat to do sacryfice worthy are  
A-byde a qwyle sere · Whedyr wytte<sup>3</sup> þou 75  
þou and þi Wyff arn barrany *and* bare  
neyther of *you* · fruteful nevyr 3ett ware  
Whow durste þou a-monge fruteful presume *and* Abuse

<sup>1</sup> Some letter (?I) erased before *mekely*.

<sup>2</sup> *may* omitted and written above the line.

<sup>3</sup> So in MS.

It is a tokyn *pou* art cursyd *pare*

Wherefore with grett indygnacion · *pin* offeryng I refuse. 80  
*et refudit sacrificium Joachim.*

¶ amonge aff *pis* pepyl barreyn be no mo  
 therefore comyth up and offeryth here alle  
*pou* joachym I charge *pe* · fast out *pe* temple *pou* go  
*et redit flendo.*  
 than with goddys holy <sup>1</sup> wourde blysse *þow* I shalle

*ministro* <sup>2</sup> *cantando*

F'o. 39v (marked 40)	<i>Adiutorium nostrum in nomine domini</i> <i>Qui fecit celum et terram</i> <i>Sit nomen domini benedictum</i> <i>Ex hoc nunc et usque in seculum</i>	85  <i>Chorus</i> <i>minister</i> <i>chorus</i> <i>Episcopus</i>
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*Benedicat vos diuina* <sup>3</sup> *maiestas et vna deitas*

✠*Pater*✠*et filius*✠*et spiritus sanctus* *chorus* · Amen. 90

*Signando manu cum cruce solenniter* <sup>4</sup> *et recedant tribus extra templum.*

Now of god *and* man blyssyd be *þe* alle  
 homward a-zen now returne *þe*  
 And in *pis* temple A-byde we xalle  
 to servyn god in trinite.

Joachym

¶ A mercyfful lord what is this lyff 95  
 What haue I do lorde to haue *pis* blame  
 Ffor hevynes <sup>5</sup> I dare not go hom to my wyff  
 And amonge my neyborys · I dare not abyde ffor shame  
 A Anne · Anne · Anne · Al our joye is turnyd to grame  
 Ffrom *þour* blyssyd flacheppe I am now exilyd 100  
*and* *þe* here onys of *pis* ffowle fame  
 sorwe wyl sle *þow* · to se me thus revylyd.

¶ but son <sup>6</sup> god soferyth thys · vs must sofrom <sup>7</sup> nede  
 now wyl I go to my sherherdys <sup>8</sup> · *and* with hem abyde

<sup>1</sup> *holy* omitted and written above the line.

<sup>2</sup> This word is rubbed—the end letters barely visible.

<sup>3</sup> Some word or words (? *et vna*) after *diuina* obliterated. <sup>4</sup> So in MS.

<sup>5</sup> *dare* written before *hevynes* and crossed through.

<sup>6</sup> So in MS. for *Sen*?

<sup>7</sup> The *r* in *sofrom* seems to be the correction of some other letter.

<sup>8</sup> So in MS.

and þer evyr more levyn in sorwe and in drede 105  
 shame makyth many man his hed for to hyde  
 ha how do 3e felas in 3ow is lytel pryde<sup>1</sup>  
 how fare 3e and my bestys þis wete wolde I verly.

Primus pastor (a)<sup>2</sup>

A welcomd hedyr blyssyd mayster · we pasture hem ful wyde  
 they be lusty and fayr · and grettly multiply 110  
 how de 3e mayster 3e loke al hevily  
 how doth oure dame at hom sytt she and sowyht.

Joachym<sup>3</sup> (b)

to here þe speke of here it sleyth myn hert verly  
 how I and sche doth god hym self knowyth<sup>4</sup>

The meke god lyftyth up þe proude over throwyht (b)

Fo. 40 Go do what 3e lyst se<sup>5</sup> 3our bestys not stray. 116

ii<sup>us</sup> pastor (a)

Aftere grett sorwe mayster · evyr gret grace growyht  
 Sympyl as we kan · we xal for 3ow pray.

iii<sup>us</sup> pastor (d)

¶ 3a to pray ffor careful · it is grett nede  
 we all wul prey ffor 3ow knelende 120  
 god of his goodnes send 3ow good spede  
 and of 3our sorwe 3ow sone amende.

Joachym<sup>6</sup>

¶ I am nott wúrthy lord · to loke up to hefne  
 my synful steppys Anvemynyd þe grounde  
 I loth-folest<sup>7</sup> þat levyth · þou lord hyst in þi setys sefne 125  
 What art þou lord · What am I wrecche · werse þan an hownde  
 þou hast sent me shame · which myn hert doth wounde  
 I thank þe more here fore · þan for all my prosperite  
 þis is a tokyn þou lovyst me · now to the I am bounde  
 þou seyst þou art with hem · þat in tribulacion be. 130

<sup>1</sup> Pastores is scribbled underneath the words *for to hyde* and a rough line extending into the margin is drawn under this line on the other side.

<sup>2</sup> These letters seem to indicate some rearrangement, possibly to reduce the shepherds' parts to two.

<sup>3</sup> ii<sup>us</sup> pastor first written and crossed through by the red loop of name of speaker; Joachym carelessly written, but probably by scribe of MS.

<sup>4</sup> The *y* seems to be written over an *h*. <sup>5</sup> Or *so*.

<sup>6</sup> Some indistinct marginal sign opposite Joachym's speech (? nota).

<sup>7</sup> MS. fo lest; cf. hy'est in same line.

¶ And ho so haue þe · he nedyth not care thanne  
 my sorwe is feryng<sup>1</sup> I haue do sum offens  
 punchyth me lorde · *and* spare my blyssyd wyff anne  
 þat syttyth *and* sorwyth ful sore of myn Absens  
 Ther is not may profyte but prayour to 3our presens 135  
 With prayorys prostrat · by-fore þi person I wepe  
 haue mende on oure a-vow · for 3our meeli magnificens  
*and* my lovyngest wyff Anne · lord for þi mercy kepe.

Anna

¶ A mercy lord mercy mercy mercy  
 we are synfolest it shewyth þat 3e send us all þis sorwe 140  
 Why do 3e thus to myn husbond lord why · why · why ·  
 for my barynes · he may amend þis · þi self *and* þou lyst to  
 morwe  
 And it plese so þi mercy · þe my lord · I take to borwe  
 I xal kepe myn a-vow · qwhyl I leve and leste  
 I fere me · I haue offendyd þe · myn hert is ful of sorwe 145  
 most mekely I pray þi pety · þat þis bale þou wyl breste.

Fo. 40<sup>v</sup>

Joachym

*here þe Aungel descendith · þe hefne syngyng* Exultet celum laudi-  
 bus · resultet terra gaudijs Archangelorum gloria sacra canunt  
 solemnna.

¶ Qwhat art þou in goddys name · þat makyst me a-drad  
 It is as lyth a-bowt me as al þe werd were fere.

Angelus

I am an Aungel of god · comd to make þe glad  
 God is plesyd with þin helmes · *and* hath herd þi prayere 150  
 He seyth þi shame · þi repreff · *and* þi terys cler  
 God is a vengere of synne · *and* not nature doth lothe  
 Whos wombe þat he sparyth · *and* maketh barreyn her  
 he doth to shewe his myth · *and* his mercy bothe.

¶ Thu seest þat Sara was nynty 3ere bareyn 155  
 sche had a son Ysaac · to whom god 3aff his blyssyng  
 Rachel also had þe same peyn  
 She had a son joseph · þat of Egypt was kyng  
 A strongere þan sampson · nevr was he wrytynge  
 nor an holyere þan samuel it is seyð thus 160  
 3ett here moderys were bareyn bothe in þe gynnyng  
 þe concepcion of all swych · it is ful mervelyous.

<sup>1</sup> The *r* seems to have been inserted—perhaps over another letter.

¶ And in þe lyke wyse · Anne þi blyssyd wyff  
 sche xal bere a childe · xal hygth mary  
 which xal be blyssyd · in here body · *and* haue joys ffyff 165  
*and* ful of þe holy goost · inspyred syngulyrly  
 Sche xal be offryd in to þe temple · solely  
 þat of here<sup>1</sup> non evyl ffame · xuld sprynge thus  
 And as sche xal be bore · of a barrany body  
 So of here xal be bore · *with*-out nature Jhesus. 170  
 þat xal be *savyour*<sup>2</sup>

Fo. 41 ¶ That xal be *savyour* · vnto al man-kende  
 C quire) In tokyn whan þou come · to jherusalem to þe gyldyn gate  
 þou xalt mete anne þi wyff · haue þis in þi mende  
 I xal sey here þe same here sorwys to rebate.  
 Joachym  
 Of þis imcomparabyl comfort · I xal nevyr for-gete þe date 175  
 my sorwe was nevyr so grett · but now my joy is more  
 I xal hom in hast be it nevyr so late  
 A Anne blyssyd be þat body · of þe xal be bore.

¶ Now fare wel myn shepherdys · governe þow now wysly.  
 1<sup>us</sup> pastor  
 Haue þe good tydyngys mayster · þau be we glad. 180  
 Joachym  
 Prayse god for me · for I am not wourthy.  
 ij<sup>us</sup> pastor  
 In feyth sere so we xal · *with* all oure sowlys sad.  
 iij<sup>us</sup> pastor  
 I holde it helpful þat on of vs · *with* þow · be had.  
 Joachym  
 Nay abyde *with* þour bestys sone · in goddys blyssynge.  
 1<sup>us</sup> pastor  
 we xal make us so mery · now<sup>3</sup> þis is be-stad 185  
 þat a myle on þour wey · þe xal here us synge.<sup>4</sup>

Anne

¶ Alas ffor myn husbond · me is ful wo  
 I xal go seke hym · what so evyr be falle

<sup>1</sup> of here omitted and written above the line.

<sup>2</sup> This is given as the catchword at the bottom of the folio. There is some trace of other rubbed words—which may, however, be scribblings.

<sup>3</sup> is written before *þis* and crossed through.

<sup>4</sup> A rough line is drawn from *synge* to the edge of the page—? marking off the shepherds' part.



I wote not in erth which wey is he go  
ffadyr of hefne ffor mercy · to 3our ffete I falle.

190  
Angelus

Anne þin husbond ryght now I was withaſt  
þe aungel of god · þat bar hym good tydyng  
and as I seyde to hym so to þe sey I xal  
god hath herd þi preyour · and þi wepyng

¶ At þe goldyn gate þou xalte mete hym ful mylde 195

and in grett gladnes retorne to 3our hous

So be proces þou xalt conseyve and bere A childe

Fe. 41v

Whiche xal hyght mary · and mary xal bere jhesus

Which xal be savyour of aſt þe werd and us

Aftere grett sorwe · evyr grett gladnes is had 200

now myn inbassett I haue seyde to 3ow thus

gooth in oure lordys name and in god beth glad.

Anne

¶ Now blyssyd be oure lorde and aſt his werkys ay

Aſt heffue and erthe mut blysse 3ow for this

I am so joyful I not what I may say

205

þer can no tounge telle what joye in me is

I to bere a childe · þat xal bere aſt mannys blys

and haue myn hosbonde a-geyn · ho myth haue joys more

no creature in erth · is grauntyd more mercy i-wys

I xal hyze me to þe 3ate · to be þer before. 210

*here goth þe Aungel A-zen to hefne.*

¶ A blyssyd be our lord · myn husbond I se

I xalle on myn knes · and to hym-ward crepe.

Joachym

A gracyous wyff Anne now fruteful xal 3e be

Ffor joy of þis metyng<sup>1</sup> · in my sowle I wepe

Haue þis kusse · of clenness · and with 3ow it kepe 215

in goddys name now go we wyff · hom to our hous.

Anne

þer was nevyr<sup>2</sup> joy sank in me so depe

now may we sey husbond · god is to us gracyous ¶ veryly<sup>3</sup>.

<sup>1</sup> *wepy* first written and crossed through.

<sup>2</sup> *nevyr* omitted and written above the line in slightly darker ink, but probably by scribe of MS.

<sup>3</sup> The paragraph mark before *veryly* has been made over some black sign.

Joachym

3a *and* if we haue levyd wel here be-fore  
I pray þe lord þin ore  
so mote we levyn evyr more  
And be þi grace more holyly.

220

Anne

For. 42 Now hom-Ward husbond I rede we gon  
Ryth hom al to *our* place  
to thank god þat sytt in tron  
þat þus hath sent us his grace.

225

Contemplacio

¶ Sovereynes 3e han sen shewyd 3ow be-fore  
Of Joachym *and* Anne · here botherys holy metynge  
How *our* lady was conseyyd · *and* how she was bore  
We passe ovyr þat · breffnes of tyme consyderynge  
And how *our* lady in here tendyr age *and* 3yng  
In to þe temple was offryd *and* so forth proced  
þis sentens sayd xal be hire be-gynnyng  
now þe modyr of mercy · in þis be *our* sped.

9

5

¶ And as a childe of iij 3ere age · here she xal appere  
to alle pepyl þat ben here present  
*and* of here grett grace now xal 3e here<sup>1</sup>  
how she levyd evyr to goddys entent  
with grace  
That holy matere we wole declare  
tyl ffortene 3ere · how seche dyd fare  
Now of 3our speche I pray 3ow spare  
all þat ben in þis place.

10

15

*here joachym and Anne with oure lady between hem beyng al in  
whyte as a childe of iij 3ere age presente here in to þe temple thus  
seyng joachym\*.*

<sup>1</sup> here she xal first written instead of now xal 3e here and crossed through.

\* here jo hym and Anne with—scribbled underneath this.

**B** Lyssyd be oure lord ffayr ffrute haue we now  
 Anne wyff remembyr wole 3e  
 pat we made to god an holy a-vow  
 pat oure fyrst childe . þe seruaunt of god xulde be  
 The Age of mary oure dowtere is 3erys thre 5  
 þer fore to thre personys *and* on god . lete us here present  
 þe 3onger she be drawyn þe bettyr semyth me  
*and* for teryeng of our a-vow . of god we myth be shent.

Anne

¶ it is as 3e sey . husbond in dede  
 late us take mary *our* dowtere us be-twen 10  
*and* to þe temple *with* here procede  
 Dowtere þe Aungel tolde us 3e xulde be a qwen  
 Wole 3e go se þat lord 3our husbond xal ben  
*and* lerne for to love hym . *and* lede *with* hym 3our lyff  
 telle 3our ffadyr *and* me her . 3our answe're let sen 15  
 Wole 3e be pure maydyn . *and* also goddys wyff.

Maria

¶ Ffadyr *and* modyr if it plesyng to 3ow be  
 3e han mad 3our a-vow . so sothly wole I  
 to be goddys chast seruaunt . whil lyff is in me  
 but to be goddys wyff . I was nevy'r wurthy 20  
 I am þe sympelest þat evyr was born of body  
 I haue herd 3ow seyð . God xulde haue a modyr swete  
 þat I may leve . to se hire . god graunt me for his<sup>1</sup> mercy  
*and* Abyl me to ley my handys . vndyr hire fayr fete.

*Et genuflectet Ad deum.*

Joachim

¶ I-Wys dowtere . it is wel seyð 25  
 3e answe're . *and* 3e were twenty 3ere olde.

Anne

Fo. 43 whith 3our speche mary I am wel payd  
 can 3e gon a-lone . lett so beth bolde.

Maria

To go to goddys hous . wole 3e now be-holde  
 I am joyful thedyrward . as I may be. 30

<sup>1</sup> 3our first written, crossed out, and *his* written above the line in fainter ink and possibly by a later corrector. The crossing out by two crossed strokes is not the manner of the MS. scribe, and the *s* of *his* is slightly different.

Wyff I ryght joyful oure dowtere to be-holde.

Joachym

So am I wys husbond · now in goddys name go we.

Anne

Joachym

¶ Sere prince of prestes *and* it plese 3ow  
we þat were barreyn · god hath sent a childe  
to offre here to goddys service we mad oure avow  
here is þe same mayde · mary most mylde.

35

Isakar

Joachym I haue good mende · how I 3ow revyled  
I am ryght joyful þat god hath 3ove 3ow þis grace  
to be amonge fruteful · now be 3e reconsylyd  
Com̃ swete mary com̃ · 3e haue a gracyous face.

40

*Joachym flectendo Ad deum sic dicens*

Joachym

¶ Now Ffadyr *and* sone *and* holy gost  
on god *and* personys thre  
we offre to þe lorde of myghtys most  
Oure dowtere þi servaunt · evyr more to be.

Anna

Ther to most bounde evyr more be we  
Mary in þis holy place leve 3ow we xall  
In goddys name · now up go 3e  
oure fadyr · oure prest · lo doth 3ow call.

45

Maria

¶ Modyr *and* it plese 3ow · fyrst wole I take my leve  
of my fadyr · *and* 3ow my modyr i-wys  
I haue a fadyr in hefne · þis I be-leve  
now good ffadyr · with þat fadyr 3e me blysse.

50

Joachym

Fo. 43<sup>v</sup><sup>1</sup> In nomine patris et filii et spiritus sancti.

Amen · Now 3e good modyr.

Maria

In nomine patris et filij et spiritus sancti || Maria · Amen.

55

Maria

¶ Now oure lord thank 3ow for this  
here is my fadyr *and* my modyr bothe  
most mekely I besече I may 3ow kys

<sup>1</sup> The writing on this folio is rather careless.

new for-geve me yf evyr I made<sup>1</sup> 3ow wrothe.  
*Et explexendo osculabit patrem et matrem.*

¶ Nay dowtere 3e offendyd nevyr god nor man  
 lovyd be þat lord · 3ow so doth kepe.

Joachym

60

Swete dowtyr thynk on 3our modyr An  
 3our swemyng smytyht to myn hert depe.

Anne

[Maria]<sup>1</sup>

Ffadyr *and* modyr I xal pray for 3ow *and* wepe  
 To god *with* al myn hert specyaly  
 blysse me day *and* nyght evyr her 3e slepe  
 good ffadyr *and* modyr · *and* beth<sup>2</sup> mery.

65

Joachym

¶ A ho had evyr suche a chylde  
 nevyr creature 3it þat evyr was bore  
 Sche is so gracyous she is so mylde  
 so xulde childyr to fadyr *and* modyr evyr more.

70

Anne

Than xulde thei be blyssyd · *and* plese god sore<sup>3</sup>  
 husbond *and* it plese 3ow not hens go we xal  
 tyl mary be in þe temple above thore<sup>3</sup>  
 I wold not for al erthe se here fal.

75

Episcopus

¶ Come gode mary · come babe I þe caſt<sup>4</sup>  
 þi pas pratyly to þis plas pretende  
 þou xalt be þe dowtere · of god Eternaſt  
 If þe fyftene grees · þou may Ascende  
 It is meracle if þou do · now god þe dyffende  
 Ffrom babylony to hevynly jherusalem þis is þe way  
 Every man þat thynk<sup>5</sup> his lyff to Amende  
 þe fiftene psalmys · in memorye of þis mayde say.

80

Maria

*Maria · et sic deinceps usque ad fine<sup>6</sup> xv<sup>im</sup> psalmorum.*

The fyrst degre gostly applyed

<sup>1</sup> This name was omitted and is written in different ink and in another hand.

<sup>2</sup> The *th* of *beth* has been crossed through in different ink and with perpendicular strokes, not in the manner of the scribe.

<sup>3</sup> Or *sere, there*; the vowels are not clear.

<sup>4</sup> The writing of the first three lines of this stanza (bottom of folio) is smaller.

<sup>5</sup> Some other word has been altered to *thynk*.

<sup>6</sup> So in MS.

✓ It is holy desyre *with* god to be 85  
 In trohyl to god I haue cryed  
 And in sped · *pat* lord hath herde me.

**A**d dominum cum tribularer clamaui: et exaudiuit me.

The secunde is stody · *with* meke inqysissyon veryly  
 How I xal haue knowynge of godys wylle  
 To þe mownteynes of hefne I haue lyfte myn ey 90  
 Ffrom qwens xal comyn helpe me tylle.

**L**euaui oculos meos in montes: unde ueniat auxilium mihi.

The thrydde is gladnes in mende in hope to be  
 ✓ that we xall be sayyd all thus  
 I am glad of these tydyngys ben seyde to me  
 now xal we go · in to goddys hous. 95

**L**etatus sum in hijs que dicta sunt mihi: in domum domini ibimus.

The fourte is meke obedyence as is dette  
 ✓ to hym *pat* is a-bove þe planetys sefne  
 to þe I haue myn eyn sette  
*pat* dwellys above þe skyes in hefne.

**A**d te leuaui oculos meos: qui habitas in celis.

The ffyste is propyr confessyon 100  
 ✓ *pat* we be nought *with-owth* god thus  
 but god in vs hane habytacion  
 Per aventure oure enemyes shulde swelle vs.

Fo. 44<sup>v</sup> **N**isi quia dominus erat in nobis dicat nunc israel: nisi quia dominus erat in nobis.

The sexte is confidens in goddys strenght A-lon  
 ✓ Ffor of all grace from hym comyth þe strem 105  
 they *pat* trust in god as þe mownt syon  
 he xal not be steryd · endles *pat* dwellyth in jherusalem.

**Q**ui confidunt in domino sicut mons Syon: non commouebitur in eternum qui habitat in hierusalem.

✓ The sette is vndowteful hope of immortalyte  
 In oure lorde is as gracy and mercy  
 Whan oure lord conuertyth oure captiuite 110  
 Than Are we mad as joyful<sup>1</sup> mery.

**I**n conuertendo dominus captiuitatem syon: facti sumus sicut consolati.

<sup>1</sup> A letter has been erased between *joyful* and *mery*.



The'eyted is contempt of veynglory in vs  
 Ffor hym þat Al mankende hath multiplyed  
 But yf oure lord make here oure hous  
 they An laboryd in veyn þat it han Edyfyed.

115

*Nisi dominus edificauerit domum: in uanum laborauerunt  
 qui edificant eam.*

The nynte is a childely fer in dede  
 ✓ With A longyng love in oure lord þat ay is  
 blyssyd Am All they þat god drede  
 Whiche þat gon in his holy weys.

*Beati omnes qui timent dominum: qui ambulant in vijs  
 eius.*

The tende is myghty soferouns of carnal temptacion  
 ✓ ffor þe fleschly syghtys ben fers and fel  
 ofte ȝough is fflowth with · with suech vexacion  
 pou<sup>1</sup> seynge god say so · clepyd israel.

120

*Sepe expugnauerunt me a iuuentute mea: dicat nunc  
 israel.*

✓ The Elefnte is accusatyff confessyon of inquite  
 Of which ful noyous is þe noyis  
 Fro depnes lord I hane cryed to the  
 Lord here in sped my sympyl voys.

125

Fo. 45<sup>2</sup> *De profundis clamaui ad te domine: domine exaudi uocem  
 meam.*

✓ The twelfte is mekenes þat is sayre and softe  
 In mannys sowle with-inne and with-owte  
 Lord myn herte is not heyued on lofte  
 nyn myn eyn be not lokyng a-bowte.

130

*Domine non est exaltatum cor meum: neque elati sunt  
 oculi mei.*

The Threttene is ffeyth þer with  
 with holy dedys don expresse

<sup>1</sup> Halliwell reads *þan*, but the MS. contraction *þ<sup>u</sup>* is that always used for *þou*, the contraction for *þan*, when it occurs, being *þ<sup>a</sup>n*. The letter *u(n)* is ambiguous, and a difficulty on Fo. 97<sup>v</sup> would be lessened by expanding *þ<sup>u</sup>* as *þan*.

<sup>2</sup> The writing on this folio is noticeably small.

haue mende lorde of davyth

And of All his swettnes.

135

**M**emento domine dauid? et omnis mansuetudinis eius.

✓ The ffourtene is brotherly concorde i-wys

pat norchyth love of creaturys echon

Se how good *and* how glad it is

bretheryn ffor to dwelle in on.

**E**cce quam bonum et quam jocundum? habitare fratres  
in vnum.

✓ The ffyftene is gracyous · with on Acorde

140

whiche is syne of godly love semyth me

se now blysse oure lord

All pat oure lordys servauntys be.

**E**cce nunc benedicite dominum? omnes serui dominj.

Episcopus

A gracyous lord þis is A-mervelyous thyng

pat we se here all in syght

145

A babe of thre 3er age so 3ynge

to come vp þese grecys<sup>1</sup> · so vp-ryght

It is An hey meracle *and* by goddys myght

no dowth of she xal be gracyous.

Maria

Holy ffadyr I be-seche 3ow forth ryght

150

Sey how I xal be rewlyd · in goddys hous.

Episcopus

¶ Fo. 45<sup>v</sup> ¶ Dowtere god hath 3ovyn vs comaundementys ten

Which shortely to say be comprehendyd in tweyn

*and* þo must be kept of all crysten men

or ellys here jugement is perpetual peyn

155

3e muste love god severeynly<sup>2</sup> · *and* 3our evyn crystyn pleyn

god fyrst ffor his hy3 *and* sovereyn dygnyte

he lovyd 3ow fyrst · love hym a-geyn

ffor of love · to his owyn lyknes · he made the.

¶ Love ffadyr sone *and* holy gost

160

Love god þe fadyr · ffor he gevyth myght

Love god þe sone · ffor he gevyth wysdam þou wost

Love god þe holy gost ffor he gevyth love *and* lyght

<sup>1</sup> So in MS. Halliwell gives *greeys*.

<sup>2</sup> So in MS.

thre personys *and* on god · þus love of ryght  
 with all þin hert · with all þi sowle · with all þi mende<sup>1</sup> 165  
*and* with all þe strenghtis in þe be-dyght  
 þan love þin evyn crystyn as þi self with-owtyn ende.

¶ Thu xalt hate no thyng but þe devyl *and* synne  
 god byddyth the lovyn þi bodyly enmy  
 And as for þour self here · þus xal þe be-gynne 170  
 þe must serve · *and* wurchep god here dayly  
 Ffor with prayzer · with grace *and* mercy  
 Se the<sup>2</sup> haue · A resonable tyme to fede  
 thanne to haue a labour bodyly  
 þat þer in be gostly *and* bodely mede. 175

¶ þour A-bydyng · xal be with þour maydenys ffyve  
 Swyche tyme as þe wole haue consolacion.

Maria

This lyff me lyketh as my lyve  
 of here namys I be-seche þow to haue informacion.

Episcopus

Fo. 46 There is þe fyrst meditacion  
 Contrayssyon · compassyon · And clenness  
 And þat holy mayde fruyssyon  
 With these blyssyd maydenes xal be þour besynes.

180

Maria

¶ Here is an holy ffelacheppe I fele  
 I am not wurthy Amonge hem to be 185  
 Swete systerys to þow All I knele  
 To receyve me I be-seche<sup>3</sup> þour charyte.

Episcopus

They xal dowtere · And on þe tothere syde se  
 ther ben sefne prestys in dede  
 to schryve · to teche · *and* to mynystryn to the 190  
 to lerne þe goddys lawys · *and* scrypture to rede.

Maria

¶ Ffadyr knew I here namys wele were I.

Episcopus

Ther is dyscressyon · devocion · dylexcion · and deliberacion

<sup>1</sup> *myght* first written and crossed through; *mende* written above the line.

<sup>2</sup> *Selhe* (in one word) in MS.

<sup>3</sup> *seke* first written and crossed through in red ink; *sethe* then apparently written and corrected by erasure to *seche*. A red dot stands under the *h*.

they xal tende upon 3ow besyly  
 With declaracion determynacion · dyvynacion 195  
 Now go 3e maydenys · to 3our occupacion <sup>1</sup>  
 And loke 3e tende þis childe tendyrly  
 and 3e serys knelyth · and I xal gyve 3ow goddys benyson  
 in nomine patris et filij et spiritus sancti.

*Et recedent cum ministris suis omnes virgines dicent Amen.*

¶ To 3ow ffadyr and modyr I me comende [Maria] <sup>2</sup> 200  
 blyssyd be þe tyme 3e me hedyr brought.

Joachym

Dowtere þe ffadere of oure feyth þe mot defende  
 as he of his myght made all thyng of nowth.

Anne

Mary to þi sowle solas he sende  
 In whos wysdam all þis werd was wrought. 205  
 go we now hens husbonde so hende *Hic joachim et anna recedent*  
 for owth of care now are we brought. *domum.*

Maria

Fo. 46<sup>v</sup> Be þe holy gost at hom be 3e brought  
 Systryys 3e may go do what 3e xall *Ad virgines*  
 to serve god fyrst here is al my thought 210  
 Be-forn þis holy awtere on my knes I fall.

¶ Lord sefine petycions I be-seche 3ow of here  
 Ffyrst þat I may kepe þi love and þi lawe  
 þe secunde to lovyng myn evyn crystyn as my self dere  
 þe thrydde from all þat þou hatyst me to with-drawe 215  
 The fourte All vertuys to þi plesauns knawe  
 þe fyfte to obey þe ordenaryes of þe temple echon  
 þe sexte and þat all pepyl may serve þe with Awe  
 þat in þis holy temple sawte be non.

¶ The sefute lord I haske with grett fflere 220  
 þat I may se onys in my lyve  
 þat lady þat xal goddys sone bere  
 þat I may serve here with my wyttys fyve  
 If it plese 3ow and ellys · it is not þer with to stryve  
 with prayers prostrat ffor þese gracys I wepe 225  
 O my god · devocion depe in me dryve

<sup>1</sup> The writing from this line to the bottom of the folio is smaller.

<sup>2</sup> No name of speaker given in MS.

pat myn hert may wake in þe · thow my body slepe.

*here þe Aungel bryngyth manna in A cowpe of gold lyke to confessions · þe hefne syngynge · þe Aungel seyth*

¶ Merveyle not mekest maydon of my mynstracion

I am a good Aungel sent of god Añ myght

With Aungelys mete Ffor 3our Sustentacion

230

3e to receyve it · Ffor Natural myght

Fo. 47 We Aungellys xul serve 3ow · day *and* nyght

now fede 3ow *per-with* · in goddys name

we xal lerne 3ow þe lyberary<sup>1</sup> of oure lordys lawe lyght

ffor my sawys in 3ow shewyth sygnes of shame.

235

Maria

¶ To thank oure soveryen lord not sufficyth my mende

I xal fede me of þis fode my lord hath me sent

Añ maner of savowrys in þis mete I fynde

I felt nevyr non so swete ner so redolent.

Angelus

Eche day *per with* 3e xal be content

240

Aunge<sup>2</sup> alle howrys xal to 3ow apere.

Maria

Mercy my makere · how may þis be ment

I am þe sympelest creature · þat is levyng here.

Angelus

¶ In 3our name Maria · ffyve letterys we han

M. Mayde most mercyfult *and* mekest in mende

245

A. Auerte of þe Anguysch þat Adam began

R. Regina of regyon Reyneng *with-owtyn* ende

I. Innocent be Influens of Jesses kende

A. Aduocat most Autentyk 3our Antecer<sup>3</sup> Anna

hefne *and* helle here kneys dowid bende

250

Whan þis holy name of 3ow is seyd Maria.

Maria

¶ I quake grettly for dred · to here þis comendacion

Good swete Aungel why wole 3e sey thus.

Aungelñ

Ffor 3e xal here aftere<sup>4</sup> haue A salutacion

þat xal þis excede it is seyd Amonge vs

255

<sup>1</sup> This word is underlined in pencil and a pencil cross has been made in the margin, probably by some modern reader.

<sup>2</sup> So in MS.; cf. Fo. 70<sup>v</sup>.

<sup>3</sup> Halliwell reads *autecer*.

<sup>4</sup> Some erasure after *aftere*.

The deyte þat dede xal determyn *and* dyscus  
 3e xal nevyr lady be lefte here A-lone.

Maria

fo. 47<sup>v</sup> I Crye þe mercy lorde *and* þin erthe Cus  
 recomendynge me to þat godhyd · þat is tryne in trone.

*hic osculet terram · here xal comyn Allwey An Aungel with dyvers  
 presentys goynge and comyn and in þe tyme þei xal synge in  
 hefne þis hymne · Jhesu corona virginum · And After þer comyth  
 A minister fro þe busschop with A present and seyth*

Minister

260

¶ Prynce of oure prestes Ysakare be name  
 he hath sent 3ow hym self his servyce in dede  
 And bad 3e xulde ffede 3ow spare for no shame  
 In þis tyme of mete · ne lenger 3e rede.

Maria<sup>1</sup>

Recomende me to my fadyr sere · *and* god do hym mede  
 These vesselys A-3en sone I xal hym sende  
 I xal bere it my systerys I trowe þei haue more nede  
 goddys foyson is evyr to his servauntys hendyr þan we wende.

265

¶ Systerys oure holy ffadyr isakare  
 Hath sent us hese servyce here ryght now  
 Ffede 3ow þer of hertyly · I pray 3ow nat spare  
*and* if owght be leve · specyaly I pray 3ow  
 That þe pore men þe relevys þer of hane now  
 Ffayn *and* I myth I wolde do þe dedys of mercy  
 Pore folk ffayn god knowyth how  
 On hem evyr I haue grett pety.

270

Contemplacio<sup>275</sup>

fo. 48 lo sofreynes here 3e haue seyn  
 in þe temple of oure ladyes presentacion  
 she was nevyr occupyed in thyngys veyn  
 but Evyr besy in holy ocupacyon  
 And we be-seche 3ow of 3oure pacyens  
 þat we pace þese materys so lythly Away  
 If þei xulde be do *with* good prevydens  
 Eche on wolde suffyce ffor An hool day  
 Now xal we procede to here dissponsacion  
 which Aftere þis was xiiij 3ere  
 tyme sufficyth not to make pawsacion

10

10

<sup>1</sup> The usual red loop round the name of speaker has been omitted here.



hath pacyens *with* vs we be-sech 3ow her

And in short spas

The parlement of hefne sone xal 3e se

*and* how goddys sone comd man xal he

15

And how þe salutacion Aftere xal be

be goddys holy gras.

Remainder of Fo. 48—4½ inches—left blank. Fo. 48<sup>v</sup> has been used for speeches to be inserted between the speeches on Fo. 50 and Fo. 50<sup>v</sup> in the next play.

Their place is made clear by red reference marks and also by rough capitals in black ink of a different shade from that of the MS.

Passage to be inserted between Fo. 50 and Fo. 50<sup>v</sup>.

Fo. 48<sup>v</sup> ¶ This Ansuere grettly trobelyth me



to mak a vow to creaturys it is lefful

Vovete *et* reddite · in scripture haue we

*and* to observe oure lawe also it is nedful

95

In þis to dyscerne to me it is dredful

perfore to cowceit<sup>1</sup> me in þis cas I calle

þe holde *and* þe wyse *and* swiche as ben spedful

In þis sey 3our a-vyse · I be-sech 3ow Alle.

Minister

¶ To breke our lawe *and* custom · it wore hard in dede

100

And on þat other syde to do a-3en<sup>2</sup> scripture

to 3eve sentens in þis degre · 3e must take goo<sup>3</sup> hede

ffor dowteles þis matere · is dyffuse *and* obscure

Myn avyse here in þis I 3ow ensure

þat we prey all god to haue relacion

105

ffor be prayour · grett knowlech men recure

*and* to þis I counseil 3ow to 3eve assygnacion.

Episcopus

[E] Trewly 3our counseil is ryght good *and* eylsum

And as 3e han seyde so xal it be

I charge 3ow bretheryn *and* systerys hedyr 3e comd

110

*and* to-gedyr to god now pray we

That it may plese his fynyte<sup>4</sup> deyte

knowleche in þis to sendyn vs

*Et hic cantent veni creator*

Mekely eche man ffalle down on kne

*And* we xal be-gynne · Veni creator Spiritus

115

*and* whan Veni creator is don þe buschop xal seyng



Now lord god of lordys whysest of alle *et cetera*.

<sup>1</sup> So in MS.

<sup>2</sup> The *a* omitted and written above the line.

<sup>3</sup> So in MS.

<sup>4</sup> So in MS.

Fo. 49 ¶ *Tunc venit Abysakar*<sup>1</sup> episcopus

quire)  
[A]

10

**L** Istenyth lordyngys bothe hye *and* lowe  
And tendyrly takyth heyd on to my sawe  
beth buxom *and* benyngne your busshopp to knowe  
Ffor I am þat lord þat made þis lawe  
With hertys so hende herkyn nowe  
your damysels to weddyng 3a loke þat 3e drawe  
þat passyn xiiij 3ere for what þat 3e owe  
þe lawe of god byddyth þis sawe  
þat at xiiij 3ere of age  
Euery damesel what so sche be  
to þe Encrese of more plente  
xulde be browght in good degre  
On to here spowsage.

5

10

Joachym

¶ Herke now Anne my jentyl spowse  
how þat þe buschop his lawe hath tolde  
þat what man hath a dowtyr in his house  
þat passyth xiiij 3erys olde  
He muste here brynge I herde hym Rowse  
In to þe tempyl a spowse to wedde  
wher for oure dowtyr ryth good *and* dowse  
In to þe tempyl sche must be ledde  
nd þat anoon ryght sone.

15

20

Anne

Sere I grawnt þat it be so  
A-3en þe lawe may we not do  
with here to-gedyr lete us now go  
I hold it ryght weyl done.

25

Joachym

¶ Sere busshopp here after þin owyn hest  
we haue here brought oure dowtyr dere  
mary my swete childe she is ful prest  
of Age she is ful xiiij 3ere.

30

<sup>1</sup> Halliwell reads *ab Ysakar*-with the note 'Sic in MS pro Abysakar'; but the MS. has no capital Y and the initial A is of the form used indifferently for small or capital. The syllable *ab* is not joined to the *y*, but the *v* of the preceding *venit* is similarly detached.

Episcopus

Fo. 49v      Welcome joachym on to myn A-reste  
 (marked      bothe anne þi wyff *and* mary clere  
               50)      now mary chylde to þe lawe þou leste  
               [B]      *and* chese þe a spowse to be þi fferre  
                     pat lawe þou must fful-ffylle.

Maria 35

A-ʒens þe lawe wyl I nevyr be  
 but mannys ffelachep xal nevyr folwe me  
 I wyl levyn evyr in chastyte  
 be þe grace of goddys wylle.

Episcopus

[C] ¶ A Ffayre mayde why seyst þou so  
 what menyth the for to levyn chast  
 why wilt þou not to weddyng go  
 þe cawse þou telle me *and* pat in hast.

40

Maria

My ffadyr *and* my modyr sertys also  
 Er I was born ʒe may me trast  
 thei were bothe bareyn here frute was do  
 they come to þe tempyl at þe last  
 to do here sacryfice  
 By-cause they hadde nothyr frute nere chylde  
 reprevyd þei wore of wykkyd *and* wyllde  
 with grett shame þei were revlyd  
 Al men dede them dyspyce.

45

50

¶ My Ffadyr *and* my modyr thei wepte fult sore  
 fful hevyr here hertys wern of þis dede  
 with wepynge eyn þei preyd þerfore  
 pat god wolde socowre hem *and* sende hem sede  
 Iff god wold graunt hem a childe be bore  
 They be-hest þe chylde here lyff xulde lede  
 In goddys temple to serve evyr-more  
*and* wurchep god in loue *and* drede  
 Than god fful of grace

55

60

Fo. 50      he herd here longe prayour  
               *and* þan sent hem both seed *and* flowre<sup>1</sup>  
               whan I was born in here bowre  
               to þe temple offryd I was.

65

<sup>1</sup> The *w* has been adapted from some other letter.

¶ Whan þat I was to þe temple brought  
*and* offerde up to god Above  
 ther hestyd I as myn hert thought  
 to serve my god *with* hertyly love  
 Clennesse *and* chastyte myn hert owth 70  
 Erthely creature nevyr may shoue  
 Such clene lyff xuld 3e nouht  
 In no maner wyse reprove  
 to þis clennesse I me take  
 this is þe cawse as I 3ow tell 75  
 þat I *with* man wyll nevyr mell  
 in þe servyse of god wyl I evyr dwell  
 I wyl nevyr haue other make.

Episcopus

[D] ¶ A mercy god þese wordys wyse  
 of þis fayr mayde clene 80  
 thei trobyl myn hert in many wyse  
 her wytt is grett *and* þat is sene  
 In clennes to levyn in godys servise  
 no man here blame *non* here tene  
 And 3it in lawe · þus it lyce 85  
 þat such weddyd xulde bene  
 who xal expownd þis oute  
 þe lawe doth after lyff of clennes  
 þe lawe doth bydde such maydenes expres  
 þat to spowsyng they xulde hem dres 90  
 God help us in þis dowhte.

✱ This Ansuere grettly trobelyth me <sup>2</sup> *et cetera ut supra* <sup>1</sup>

✱ Now lord god of lordys wysest of All

o. 50<sup>v</sup> I pray þe lorde knelynge on kne  
 [F] *with* carefull herte I crye *and* calle  
 þis dowteful dowte enforme þou me.

Angelus

120

¶ <sup>2</sup> Thy prayour is herd to hy3 hevyn halle

<sup>1</sup> The writing indicates that the scribe went on from *God help us in þis dowhte* to *Now lord god of lordys wysest of All* and inserted the reference to the interpolated speeches later.

<sup>2</sup> This paragraph sign should stand before the line *Now lord god, &c.*

god hath me sent here down to the  
to telle þe what þat þou do xalle  
and how þou xalt be rewlyd in iche degre  
take tent and vndyrstond

This is goddys owyn byddyng

125

þat all kynsmen of dauyd þe kyng  
to þe temple xul brynge here du offryng  
with whyte ȝardys in þer honde.

¶ I loke wele what tyme þei offere there  
all here ȝardys in þin hand þou take  
take heed whose ȝerde doth blome and bere  
and he xal be þe maydenys make.

130

Episcopus

[G] I thank þe lord with mylde chere  
thi wurde xal I werkyn with-owtyn wreke  
I xal send for hem bothyn fer and nere  
to werke þi wyl I vndyr-take  
A-non it xal be do

135

herk masangere þou wend þi way  
Dauyd · kynsmen as I þe say  
byd hem come offyr þis same day  
and brynge white ȝardys Also.<sup>1</sup>

140

Nuncius<sup>2</sup>

¶ Oy · al maner men takyth to me tent<sup>3</sup>  
that be owgth of kynrede to dauid þe kyng  
my lord þe bussshop hath for ȝow sent  
to þe temple þat ȝe come with ȝour offryng.<sup>4</sup>

145

Joseph

Fo. 51  
(E quire)

+

In gret labore my lyff I lede  
myne ocupasyoun<sup>5</sup> lyth in many place  
ffor febylnesse of age my jorney I may not spede  
I thank the gret god of thi grace.

155

<sup>1</sup> Also written twice and the first crossed out.

<sup>2</sup> Some faint letter written (? scribbled) above the *us* of *Nuncius*.

<sup>3</sup> These four lines are written smaller.

<sup>4</sup> This speech is continued on Ff. 53. Fo. 51 and 52 form a separate interpolated quire E. On Fo. 51 is written the dialogue between Joseph and the generaciones dauid which follows, in a later cursive hand without rubrication. Ff. 51<sup>v</sup> and 52 and 52<sup>v</sup> are left blank. Roughly-made reference marks—as above—on Ff. 51 and 53 indicate the place of the interpolated dialogue.

<sup>5</sup> Or *ocupasyon*.

1<sup>us</sup> generacionis dauid<sup>r</sup>

what chere Joseph what ys the case  
That ye lye here on this ground<sup>1</sup>.

160

Joseph

age *and* febylnesse doth me embrace  
That I may nother well goo ne stound<sup>2</sup>.

ij<sup>us</sup> generacion[is

We be commandyd be the beschoppys sond<sup>r</sup>  
That euery man of Dauyd<sup>3</sup> Kynrede  
In the tempyl to offyr a wond<sup>r</sup>  
Therfor in this Journey let vs procede.

165

Joseph<sup>4</sup>

Me to traveyl yt is no nede  
I prey you frendys go forth your wey.

iiij<sup>us</sup> generacion[is

yeis comd forth Joseph I you rede  
and knowyth what the buschop woll sey.

170

iiij<sup>us</sup> gener[acionis

Ther ys a mayd whos name is clepyd mary  
Doughter to ioachym as it is told<sup>5</sup>  
here to mary thei woll asay  
To som many<sup>6</sup> dowty *and* bold

fo. 53  
quire)

He chargight pat 3e hast 3ow . for he is redy bent  
3ow to receyve at 3our comyng  
He byddyth 3ow fferthermore in handys pat 3e hent  
A fayre white 3erde everych of 3ow 3e bryng

In hyght

150

Tary not I pray 3ow  
My lord as I say 3ow  
now to receyve 3ow  
is full redy dyght.

†

Joseph<sup>7</sup>

¶ Benedicite I can not vndyr stande  
What oure prince of prestys doth meid<sup>r</sup>  
pat every man xuld come *and* brynge with hym a whande

175

<sup>1</sup> Or *groūd*; the stroke may be insignificant.

<sup>2</sup> Or *stound*.

<sup>3</sup> This may be a tailed *d* or *d + ys*.

<sup>4</sup> *iiij<sup>us</sup> generacion* first written and crossed through.

<sup>5</sup> *I haue herd* first written for *it is told*, and crossed through.

<sup>6</sup> So in MS. for *man*.

<sup>7</sup> *Primus generacionis* first written and crossed through.



Abyl to be maryed þat is not I so mote I theið  
 I haue be maydon evyr *and* evyr more wele beid  
 I chaungyd not 3et of all my long lyff 180  
*and* now to be maryed sum man wold weid  
 it is a straunge thyng An old man to take a 3onge wyff.

¶ but nevyr-be-lesse no doute of we must forth to towne  
 now neyborys *and* kynnysmen lete us forth go  
 I xal take a wand in my hand *and* cast of my gowne 185  
 yf I falle · þan I xalle · gronyn for wo  
 Ho so take A-way · my staff I say · he were my fo  
 3e be men · þat may wele reid · go 3e be-fore  
 I am old · *and* also colde · walkyng doth me wo  
 perfore now wole I · so my staff holde I · pis jurny to wore. 190  
 Episcopus

[H] ¶ Serys 3e xal vndyr-stande<sup>1</sup>  
 þat pis is þe cawse of *our* comynge  
*and* why þat ech of 3ow bryngyth a wande  
 ffor of god we haue knowynge  
 here is to be maryde a mayde 3ynge 195  
 all 3our roddys 3e xal brynge vp to me  
*and* on hese rodde þat þe holy gost is syttyng *hic portent virgas*  
 he xal þe husbond of pis may be.

Joseph

Fo. 53<sup>v</sup> ¶ It xal not be I ley a grote  
 I xal a-byde be-lynde preuylly 200  
 now wolde god I were at hom in my cote  
 I am aschamyd to be seyn veryly.

Primus generacionis dauid

¶ To<sup>2</sup> wurchep my lord god hedyr am I come  
 here ffor to offyr my dewe<sup>3</sup> offryng  
 A fayr white 3arde in hand haue I nome 205  
 \* my lord sere busshop at 3our byddynge.

Secundus generacionis dauid

Off daunythis kyured sertys am I com

<sup>1</sup> From here to the bottom of the folio the writing is closer.

<sup>2</sup> *my* first written between *to* and *wurchep* and crossed through.

<sup>3</sup> *dw* written before *dewe* and crossed through.

\* *To my woursyp* written (scribbled ?) here in different ink and different hand-writing—not that of Fo. 51.

a ffayr white ȝarde in hand now I bryng  
 my lord þe busshop after ȝour owyn<sup>1</sup> dom  
 þis ȝarde do I offre at ȝour chargyng 210  
 Ryht here.

*Tercius generacionis dauid*<sup>1</sup>

And I a ȝarde haue both fayr *and* whyght<sup>2</sup>  
 here in myn hond it is redy dyght  
 And here I offre it forth *within* syght  
 Ryht in good manere. 215

*Quartus generacionis dauid*

¶ I am þe fourte of Dauid is kynd  
*and* with myn offrynge my god I honoure  
 þis fayr whyte ȝarde is offryng myn  
 I trost in god of sum socoure  
 Com̃ on Joseph with offrynge þin 220  
*and* brynge up þin as we han oure  
 þou taryst ryth longe be-hynde certeyn  
 why comyst not fforth to goddys toure  
 Com on man for shame.

Joseph  
 225

Com̃ ȝa ȝa . god help full fayn I wolde  
 but I am so Agyd *and* so olde  
 þat both myn leggys gyn to folde  
 I am ny Almost lame.

*Episcopus*

¶ 54 A mercy lord I kan no sygne a-spy  
 It is best we go a-geyn to prayr.

230  
 Vox

he brought not up his rodde ȝet trewly  
 to whom þe mayd howyth to be maryed her.

*Episcopus*

¶ Whath joseph why stande ȝe there by-hynde  
 I-wys sere ȝe be to blame.

Joseph  
 235

Sere I kan not my rodde ffinde  
 to come *per* in trowth me thynkyht shame.

*Episcopus* Comyth theus<sup>3</sup>

<sup>1</sup> *owym* first written and corrected.

<sup>2</sup> The *gh* in this word may have been cancelled by the scribe. There appear to be two strokes through them.

<sup>3</sup> So written in the margin in MS.

Joseph

Sere he may Enyl go þat is ner lame  
in soth I com as fast as I may

Episcopus

offyr<sup>1</sup> up þour rodde sere in goddys name  
why do þe not as men þow pray.

240

Joseph

¶ Now in þe wurchep of god of hevyn  
I offyr þis þerde as lely whyte  
prayng þat lord of gracyous stewyn  
With hert · with wytt · with mayn with myght  
And as he made þe sterryys seven  
þis sympyl offrynge þat is so lyght  
to his wurehep he weldygh evyn  
Ffor to his wurchep þis þerd is dyght  
lord god I þe pray  
to my herte þou take good hede  
and no thyng to my synful dede  
Aftyr my wyl þou qwyte my mede  
As plesyth to þi pay.

245

250

¶ I may not lyfte myn handys heye  
Lo · Lo · Lo · What se þe now.

255

Episcopus

A mercy mercy mercy lord we crye  
þe blyssyd of god we se Art thou. *et clamant omnes Mercy mercy.*

Fo. 54<sup>v</sup> ¶ A gracyous god in hevyn trone  
ryht wundryful þi werkys be  
here may we se A merveyl one  
A ded stok beryth flourys ffre  
Joseph in hert with-outyn mone  
þou mayst be blyth with game and gle  
A mayd to wedde þou must gone  
be þis meracle I do wel se  
Mary is here name.

260

265

Joseph

What xuld I wedde god for-bede  
I am an old man so god me spede

<sup>1</sup> *Heble* first written and crossed through; *offyr* written over the line.

and with a wyff now · to levyn in drede  
It wore neyther sport nere game. 270

Episcopus

¶ A-zens god joseph *pou* mayst not stryve  
god wyl þat *pou* a wyff haue  
þis fayr mayde xal be þi wyve  
she is buxum *and* whyte as laue.

275

Joseph

A shuld I haue here 3e lese my lyff  
Alas dere god xuld I now rave  
An old man may nevyr thryff  
With a 3onge wyff so god me saue  
nay nay sere lett bene 280  
xuld I now in age begynne to dote  
If I here chyde she wolde clowte my cote  
blere myn ey *and* pyke out a mote  
*and* þus oftyn tymes it is sene.

Episcopus

285

¶ Joseph now as I þe saye  
God hath assygnyd here to þe  
Fo. 55 þat god wol haue do sey *pou* not nay  
oure lord god wyl þat it be so<sup>1</sup>.

Joseph

A-zens my God not do I may  
here wardeyn *and* kepere wyl I evyr be 290  
But fayr maydon I þe pray  
Kepe þe clene as I xal me  
I am a man of age  
therfore sere busshop I wyl þat 3e wete  
þat in bedde we xul nevyr mete 295  
Ffor i-wys mayden suete  
An Old man may not rage.

Episcopus

¶ This holyest virgyn xalt *pou* maryn now  
3our rodde floreschyth fayrest þat man may se 299  
þe holy gost we se syttyht on a bow *Et hic cantent. Bene-*  
now 3elde we all preysyng to þe trienyte. *dicta sit beata trinitas.*

¶ Joseph wole 3e haue þis maydon to 3our wyff  
*And* here honour *and* kepe as 3e howe to do.

<sup>1</sup> so apparently by mistake as it destroys the rhyme.

Joseph

may sere so mote I thryff  
I haue ryght no nede per-to.

305

Episcopus

Joseph it is goddys wyl it xuld be so  
sey aftyr me as it is skyl.

Joseph

Sere *and* to performe his wyl I bow per-to  
Ffor all thynges owyght to ben at his wyl.

Episcopus et idem josph

¶ Sey þan after me.' here I take þe Mary-to wyff 310  
to hauyn to holdyn.' as god his wyll *with* us wyl make<sup>1</sup>  
*and* as longe as be-thwen us.' lestyght oure lyff  
to loue þow as my self.' my trewth I þow take.

*nunc ad mariam sic dicens · Episcopus*

Fo. 55<sup>v</sup> ¶ Mary wole þe haue þis man  
And hym to kepyn as þowr lyff.

315

Maria

In þe tenderest wyse fadyr as I kan  
*and with* all my wyttys ffyff.

Episcopus

¶ Joseph *with* þis ryng now wedde þi wyff  
*and* be here hand now þou here take.

Joseph

Sere *with* þis Ryng I wedde here Ryff  
*and* take here now here ffor my make.

320

Episcopus

Mary mayd *with*-outyn more stryff  
On to þi spowse þou hast hym take.

Maria

In chastyte to ledyn my lyff  
I xal hym nevyr for-sake  
but evyr *with* hym a-byde

325

And jentyll spowse as þe An seyð  
lete me levyn as a clene mayd  
I xal be trewe be not dysmayd  
both terme tyme *and* tyde.

330

Episcopus

¶ Here is þe holyst matremony þat evyr was in þis werld  
þe hyz names of oure lord we wole now syng hy

<sup>1</sup> *wylmake* (one word) in MS.

we all wole þis solempn dede record  
devowtly · Alma chorus domini · nunc pangat nomina summi.

¶ Now goth hom all in godys name 335

Where as your wonyng was be-fore

Maydenys to lete here go alone it wore shame

It wold hevyr your hertys sore

ye xal blysse þe tyme þat sche was bore

· now loke ye at hom here brynge.

340

To haue your blyssyng ffadyr I falle zow be-fore.

Maria

he blysse zow þat hath non hendyng

Episcopus

In nomine patris et filij et spiritus sancti.

Episcopus

Fo. 56 ¶ Joseph þi selph art old of Age

And þi wyff of Age is zonge

345

and as we redyn in old sage

many man is sclepyr of tonge

þer fore Euyll langage for to swage

þat your good fame may leste longe

iij damysellys xul dwelle with zow in stage

350

With þi wyff to be evyr more a-monge

I xal these iij here take

Susanne þe fyrst xal be

Rebecca þe secunde xal go with the

Sephore þe thrydde · loke þat ye thre

355

þis maydon nevyr ye for-sake.

Susanne

¶ Sere I am redy Att your wyff  
with þis maydon for to wende.

your byddyng sere xall ffyl-ffyl

and ffolve þis maydon ffayr and hende.

360

To ffolve hyre it is good skyl

And to your byddyng wole I bende.

Sephore

Now sere buschop hens go I wyl

for now comyth on to my mende

A matere þat nedful is.

Joseph

365



Episcopus

Ffare wel joseph *and* mary clere  
 I pray god kepe 3ow all in fere  
*and* sende 3ow grace in good manere  
 to serve þe kynge of blysse.

Maria

¶ Ffadyr *and* modyr 3e knowe þis cas  
 how<sup>1</sup> þat it now doth stonde *with* me  
*with* myn spowse I must forth passe  
*and* wott nevyr whan I xal 3ow se  
 Therefore I pray 3ow here in þis plas  
 of 3our blyssynge for charyte  
*and* I xal spede þe betyr *and* haue more gras  
 In what place þat evyr I be  
 On knes to 3ow I falle  
 I pray 3ow fadyr *and* modyr dere  
 to blysse 3our owyn dere dowtere  
*and* pray ffor me in all manere  
*and* I ffor 3ow all.

370

375

380

Joachym

¶ Almyghty god he mote þe blysse  
*and* my blyssynge þou haue Also  
 In all godnesse god þe wysse  
 on londe or on watyr wher evyr þou go.

385

Anna

Now god þe kepe from every mysse  
*and* saue þe sownd in welth from wo  
 I pray þe dowtyr þou onys me kys  
 or þat þi modyr parte þe fro  
 I pray to god þe saue  
 I pray þe mary my swete chylde  
 be lowe *and* buxhum meke *and* mylde  
 Sad *and* sobyr *and* no thyng wylde  
*and* goddys blyssynge þou haue.

390

Joachym

¶ Ffor<sup>2</sup> wel joseph *and* god 3ow spede  
 wher so 3e be in halle or boure.

Joseph

Almyghty god 3our weys lede  
*and* saue 3ow sownd from all doloure.

<sup>1</sup> *Whow* first written, the *W* crossed through.<sup>2</sup> So in MS.

Anna

Goddys grace on 3ow sprede<sup>1</sup>

400

Ffare wel mary my swete fflowre

Fare weyl joseph *and* god 3ow rede

Ffare weyl my chylde *and* my tresowre

Fo. 57 Ffare wel my dowtere 3yng.

Maria

Ffare wel fadyr *and* modyr dere

405

at 3ow I take my leve ryght here

god *pat* sytt in hevyn so clere

haue 3ow in his kepyng.

Joseph

¶ Wyff it is ful necessary þis 3e knowe

þat I And my kyn-rede go hom be-fore

410

for in soth we haue non hous of oure owe

þer fore I xal gon ordeyn *and* thanne come 3ow fore

We Ar not ryche of werdly thyng

*and* 3et of oure sustenauns we xal not mys

therfore A-bydyth here styll to 3our plesynge

415

to worchep 3our god is aß 3our blysse.

¶ he *pat* is *and* evyr xal be

Of hefne *and* helle Ryche kyng

in erth hath chosyn poverte

*and* aß Ryches *and* welthis refusynge.

420

Maria

Goth husbond in oure lordys blyssynge

he mote 3ow spede in aß 3our nede

*and* I xal here a-byde 3our A-3en comynge

*and* on my sawtere book I xal rede

Now blyssyd be oure lord ffor this

425

of hefne *and* erthe *and* aß *pat* beryth lyff

I am most bound to 3ow lord i-wys

ffor now I am bothe mayde *and* wyff.

¶ Now lord god dyspose me to prayour

þat I may sey þe holy psalmes of dauyth

430

whiche book is clepyd þe sawtere

þat I may preyse the · my god þer with

<sup>1</sup> This and following three lines written smaller.

- Fo. 57<sup>v</sup> Of þe vertuys þer of þis is þe pygth  
 It makyht sowles fayr þat doth it say  
 Angelys be steryd to help us þer with 435  
 it lytenyth therkeness *and* puttyth develys Away.
- ¶ þe song of psalmus is goddys dete  
 synne is put A-wey þer by  
 It lernyth A man vertuysful to be  
 It feryth mannys herte gostly 440  
 who þat it vsyth custommably  
 it claryfieth þe herte *and* charyte makyth cōwthe  
 he may not faylen of goddys mercy  
 þat hath þe preysenge of god evyr in his mowthe.
- ¶ O holy psalmys · O holy book 445  
 Swetter to say than Any ony  
 þou lernyst hem love lord þat on þe look  
*and* makyst hem desyre thyngys celestly  
 With these halwyd psalmys lord I pray the specyaly  
 \* ffor all þe creatures qwyke *and* dede 450  
 þat þou wylt shewe to hem þi mercy  
*and* to me specyaly þat do it rede.
- ¶ I haue seyd sum of my sawtere *and* here I am  
 at þis holy psalme in dede  
 Benedixisti domine terram tuam 455  
 In this holy labore · lord me spede.
- Joseph
- ¶ Mary wyff *and* mayd most gracyous  
 displese ȝow not I pray ȝow so long I haue be  
 I haue hyryd for us a lytyl praty hous  
*and* þer-in ryght hesely levyn wole we 460  
 Come forth mary *and* folwe me  
 to Nazareth now wele we go
- Fo. 58 And all þe maydonys bothe ffayr *and* fre  
 with my wyff comyth forth also  
 Now lystenyth weñ wyff what I tell þe 465  
 I must gon owth hens fer þe fro  
 I wyñ go laboryn in fer countre

\* Here some words are scribbled in faint ink in the margin : of þe Vyn.  
 R. Wych.

with trewth to maynteyn oure housholde so  
 þis ix monthis þou seyst me nowth  
 Kepe þe clene my jentyll spowse  
 and all þin maydenys in þin howse  
 þat evyl langage I here not rowse  
 Ffor hese love þat all hath wrought.

470

Maria

¶ I pray to god he spede 3our way  
 and in sowle helth he mote 3ow kepe  
 and sende 3ow helth bothe nyth and day  
 he shylde and saue 3ow from al shenschepe  
 Now lord of grace to þe I pray  
 with morny mood on kne I krep  
 me saue from synne from tene and tray  
 with hert I mourne with eye I wepe  
 lord god of pete  
 Whan I sytt in my conclaue  
 all myn hert on þe I haue  
 Gracyous god my mayden-hed saue  
 Euyr clene in chastyte.

475

480

485

fo. 58v

contemplacio

1<sup>us</sup> 1

11

¶ Ffowre thowsand · sex vndryd · foure 3ere I telle  
 Man ffor his offens and ffowle foly  
 Hath loyn 3erys · in þe peynes of helle  
 And were wurthy to ly þer-in endlesly  
 But thanne xulde perysche 3our grete mercye  
 good lord haue on man pyte  
 haue mende of þe prayour seyde by Ysaie  
 lete mercy meke þin hyest mageste.

5

¶ wolde god þou woldyst breke þin hefne myghtye  
 and com down here in to<sup>2</sup> erth  
 And levyn 3erys thre and threttie  
 thyn famyt ffolke with þi fode to fede

10

<sup>1</sup> This figure is in red.

<sup>2</sup> to twice written, the first crossed through.

To staunche þi thyrste lete þi syde blede  
 ffor erste wole not be mad redempcion  
 Cum vesyte vs in þis tyme of nede  
 of þi careful creaturys haue compassyon.

15

2<sup>1</sup> ¶ A woo to vs wrecchis of <sup>2</sup> wrecchis be  
 ffor god hath haddyd <sup>3</sup> ssorwe to sorwe  
 I prey þe lord þi sowlys com̄ se  
 How þei ly *and* sobbe ffor syknes *and* sorwe <sup>4</sup>  
 With þi blyssyd blood ffrom balys hem borwe  
 thy careful creaturys cryenge in captyvte  
 A tary not gracyous lord tyl it be to-morwe  
 The devyl hath dysceyved hem be hys iniquite.

20

¶ A quod Jeremye · who xal gyff wellys to myn eynes  
 þat I may wepe bothe day *and* nyght  
 to se oure bretheryn in so longe peynes  
 here myschevys Amende · may þi mech myght

25

Fo. 59 As gret as þe se lord · was Adamys contrissyon ryght  
 Ffrom oure hed is falle þe crowne  
 Man is comeryd in synne · I crye to þi syght  
 Gracyous lord · Gracyous lord · Gracyous lord come downe.

30

Virtutes

¶ Lord plesyth it þin hy3 domynacion  
 On man þat þou made to haue pyte  
 Patryarchys <sup>5</sup> *and* prophetys han made <sup>6</sup> supplicacion  
 oure offyse is to presente · here <sup>7</sup> prayerys to the  
 Aungelys · Archaungelys we thre  
 þat ben in þe fyrst ierarchie  
 Ffor man to þin hy mageste  
 Mercy · mercy · mercy we crye.

40

<sup>1</sup> This figure is in red.

<sup>2</sup> The original word *of* has been crossed out and *that* written in a different hand above.

<sup>3</sup> The initial *h* has been crossed through with a thick perpendicular stroke of different ink.

<sup>4</sup> The original phrase *ffor sykness and sorwe* has been altered in this different ink and presumably the same hand that wrote *that* for *of* above, to *bothe ere and morewe*. [Not impossibly the hand of the scribe of Ff. 95, 96.]

<sup>5</sup> Or *kys*.

<sup>6</sup> Or *mad*.

<sup>7</sup> Some word was written between *here* and *prayerys* and crossed through.

¶ The Aungel lord *pou* made so glorious  
whos synne<sup>1</sup> hath mad hym a devyl in helle  
he mevyd man to be so contraryous  
man repentyd · *and* he in his obstynacye doth dwelle  
Hese grete males good lord repelle  
And take man on to *þi* grace  
lete *þi* mercy make hym with Aungelys dwelle  
of loeyfere to restore *þe* place.

45

Pater

Propter miseriam inopum }  
et gemitum pauperum } nunc exurgam

¶ Ffor *þe* wretchydnes of *þe* nedy  
And *þe* porys lamentacion  
now xal I ryse *þat* am Almyghty  
tyme is come of reconsyliacion  
Fo. 59v My prophetys with prayers haue made supplicacion  
my contryte creaturys crye all for comforte  
All myn Aungellys in hefne · with-owte cessacion  
they crye *þat* grace to man myght exorte.

50

55

Veritas

¶ Lord I am *þi* dowtere trewth  
*pou* wylt se I be not lore  
thyn vnkynde creaturys to saue were rewthe  
the offens of man hath grevyd *þe* sore  
Whan Adam had synnyd *pou* seydest *pore*  
*þat* he xulde deye *and* go to helle  
And now to blysse hym to resstore  
twey contraryes mow not to-gedyr dwelle.

60

¶ Thy trewth lord xal leste with-owtyn ende  
I may in no wyse ffro *þe* go  
*þat* wretche *þat* was to *þe* so vnkende  
he may not haue to meche wo  
He dyspysyd *þe* *and* plesyd *þi* ffo  
*pou* art his creatour · *and* he is *þi* creature  
*pou* hast lovyd trewth · it is seyde evyr mo  
perfore in peynes · lete hym evyr more endure.

65

70

<sup>1</sup> A blotted *hath* between *synne* and *hath* crossed through.



## Misericordia

- ¶ O Ffadyr of mercy · *and* god of comforte  
 þat counsell us in eche trybulacion  
 lete *þour* dowtere mercy to *þow* resorte 75  
 And on man þat is myschevyd haue compassyon  
 hym grevyth fful gretly his transgressyōn  
 All hefne *and* erthe crye ffor mercy
- ¶ Me semyth þer xulde be non excepciōn  
 ther prayers ben offeryd so specyally. 80
- ¶ Threwth Sseyth she hath evyr be than  
 I graunt it wel she hath be so  
*and þou* seyst endlesly · þat mercy þou hast kept ffor man  
 than mercyabyl lorde kepe us bothe to  
 Thu seyst · Veritas mea *et misericordia* mea cum ipso 85  
 Suffyr not þi sowlys than in sorwe to slepe  
 þat helle hownde þat hatyth þe byddyth hym ho  
 þi love man no lengere lete hym kepe.
- Justicia
- ¶ Mercy me merveilyth what *þow* movyth  
 þe know wel I am *þour* systere ryghtwysnes 90  
 God is ryghtful *and* ryghtffulnes lovyth  
 man offendyd hym þat is endles  
 Ther fore his endles punchement may nevyr sees  
 Also he forsoke his makere þat made hym of clay  
 And þe devyl to his mayster he ches 95  
 xulde he be savyd · nay nay nay.
- ¶ As wyse as is god he wolde A be  
 this was þe Abhomynabyl presumpciōn  
 it is seyde þe know wel þis of me ·  
 þat þe ryghtwysnes of god hath no diffyniciōn 100  
 Therffore late þis be oure conclusyōn  
 he þat sore synnyd ly styll in<sup>1</sup> sorwe  
 he may nevyr make A seyth be reson  
 whoo myght thanne thenis hym borwe.

## Misericordia

- ¶ Systyr Ryghtwysnes þe Are to vengeabyl 105  
 Endles synne god endles may restore

<sup>1</sup> A thin stroke in darker ink above this *n* noted by Manly appears to be an accidental mark.

Above all hese werkys god is mercyabyl  
þow he for-sook god be synne · be feyth he for-sook hym never  
þe more

And þow he presumyd nevyr so sore  
þe must consyder þe frelues of mankende 110  
lerne<sup>1</sup> and þe lyst þis is goddys lore  
þe mercy of god is with-owtyn ende.

Pax

¶ To spare your speches systerys it syt  
It is not onest in vertuys to ben dysconcion  
the pes of god ovyr comyth all wytt 115  
þow trewth and ryght sey grett reson  
þett mercy seyth best to my pleson  
ffor yf mannys sowle xulde abyde in helle  
be-twen God and man evyr xulde be dyvysyon  
And than myght not I pes dwelle. 120

¶ Therefore me semyth best þe thus Acorde  
than hefne and erthe þe xul qweme  
putt bothe your sentens in oure lorde  
And in his hyȝ wysdam lete hym deme  
This is most syttynge me xulde seme 125  
And lete se how we fflowre may all A-byde  
þat mannys sowle it xulde perysche it wore sweme  
or þat any of vs fforo othere xulde dyvyde.

Veritas

¶ In trowthe here-to I consente  
I wole prey oure lord it may so be. 130

Justicia

I Ryghtwysnes am wele contente  
Ffor in hym is very equyte.

legal term

Misericordia

¶ Fo. 61 ¶ And I mercy fforo þis counsel wole not fle  
tyl wysdam hath seyð I xal ses.

Pax

Here is god now · here is vnyte  
hefne and erth is plesyd with pes. 135

ffilius

¶ I thyнке þe thoughtys of pes · and nowth of wykkydnes  
this I deme to ses your contraversy

<sup>1</sup> The original first word of this line—probably a miswritten *lerne*—has been obliterated.

If Adam had not deyð · peryschyd had ryghtwysnes  
 And Also trewth had be lost *per*-by 140  
*Terrewth*<sup>1</sup> and ryght wolde chastyse ffoly  
 3iff a-nother deth come not · mercy xulde perysch  
 þan pes were exyled ffynaly  
 So tweyn dethis must be 3ow fowre to cherysch.

¶ But he þat xal deye 3e must knawe 145  
 þat in hym may ben non iniquyte  
 þat helle may holde hym be no lawe  
 But þat he may pas at hese lyberte  
 Qwere swyche on his *prevyde* and se  
 And hese deth · for mannys deth xal be redempcion 150  
 All hefne and erth seke now 3e  
 Plesyth it 3ow pis conclusyõ.

Veritas

¶ I trowthe haue sowte þe erthe · *with*-owt and *with*-inne<sup>2</sup>  
 and In sothe *per* kan non be fownde  
 þat is of o day byrth · *with*-owte synne 155  
 nor to þat deth wole be bownde.

Misericordia

I mercy haue ronne · þe hevyly Regyon rownde  
 and *per* is non of þat charyte  
 þat ffor man wole suffre A deddly wounde  
 I I<sup>3</sup> can nott wete how pis xal be. 160

Justicia

Fo. 61v<sup>4</sup> ¶ Sure I can fynde non suffeyent  
 Ffor servauntys vn-profytable we be ech on  
 He<sup>5</sup> love nedyth to be ful Ardent  
 that for man to helle wolde goñ.

Pax  
165

That god may do is non but on  
*per* fore pis is Pesys<sup>6</sup> A-vyse

<sup>1</sup> Or *Trewth*; the stroke marking the contraction may be a flourish.

<sup>2</sup> *with inne* and *with out* first written. <sup>3</sup> So repeated in MS.

<sup>4</sup> The writing becomes more spaced and remains so till Fo. 66. It is the hand of the same scribe.

<sup>5</sup> The original *he* has been corrected by a different hand to *hes* with a very faint *s*.

<sup>6</sup> The original *Pesys* has been corrected by a different hand to *be hys*. [Not the hand of the scribe of Ff. 95, 96.]

he þat 3aff þis counsell · lete hym 3eue þe comforte A-lon  
Ffor þe conclusyon · in hym · of all þese lyse.

Filius

¶ It peyneth me · þat man I mad  
þat is to seyn peyne I must suffre fore  
A counsel of þe trinite must be had  
Whiche of vs xal man restore.

170

Pater

In 3our wysdam son · man was mad thore  
And in wysdam<sup>1</sup> was his temptacion  
þerfor sone sapyens 3e must ordeyn here-fore  
and se how of man may be salvacion.

175

Filius

¶ Ffadyr he þat xal do þis must be both god and man  
lete me se how I may were þat wede  
And syth in my wysdam he be-gan  
I am redy to do þis dede.

180

Spiritus Sanctus

I the holy gost · of 3ow tweyn do procede  
this charge I wole take on me  
I love to 3our lover xal 3ow lede<sup>2</sup>  
þis is þe Assent of oure vnyte.

Misericordia

Fo. 62 Now is þe loveday mad of us fowre fynialy  
now may we leue in pes · as we were wonte  
Misericordia et veritas obviauerunt sibi  
Justicia et pax · osculate sunt  
et hic osculabunt pariter omnes.

185

Pater

¶ Ffrom vs god Aungel Gabryel þou xalt be sende  
In to þe countre of Galyle  
the name of þe cyte Nazareth is kende  
to A mayd · w[e]ddyd<sup>3</sup> to A man is she  
Of whom þe name is joseph se  
of þe hous of davyd bore  
The name of þe mayd ffre  
Is Mary þat xal Al Restore.

190

195

<sup>1</sup> A miswritten letter before *was*.

<sup>2</sup> *procede* first written for *3ow lede*.

<sup>3</sup> The *e* has disappeared through a flaw in the MS.

Filius

¶ Say þat she is *with-owte* wo and ful of grace  
 And þat I þe son of þe godhed of here xal be bore  
 Hyȝe þe þou were there A pace  
 ellys we xal be there the be-fore  
 I haue so grett hast to be man thore  
 In þat mekest *and* purest virgyne  
 Sey here she xal restore  
 Of ȝow Aungellys þe grett Ruyne.

200

Spiritus Sanctus

Fo. 62<sup>v</sup> ¶ And if she Aske þe how it myth be  
 telle here I þe holy gost xal werke al this  
 Sche xal be savyd thorwe oure vnyte  
 In tokyn here bareyn cosyn Elyzabeth is  
 Qwyk *with* childe · in here grett Age i-wys  
 Sey here to vs is no thyng impossible<sup>1</sup>  
 Here body xal be so ful-fylt *with* blys  
 þat she xal sone thyne · þis sownde credyble.

205

210

Gabriel

¶ In thyn hey inbassett lord I xal go  
 It xal be do *with* a thought  
 be-holde now lord I go here to  
 I take my flyth *and* byde nowth

215

Ave maria<sup>2</sup> gratia plena Dominus tecum.

Heyl fful of<sup>3</sup> grace god is *with* the  
 Amonge All women blyssyd art thu  
 here þis name Eva · is turnyd Aue  
 þat is to say *with-owte* sorwe ar ȝe now.

220

¶ Thow sorwe in ȝow hath no place  
 ȝett of joy lady ȝe nede more

Fo. 63 Therefore I Adde And sey Fful of grace  
 Ffor so Ful of grace was nevr non bore  
 ȝett who hath grace he nedyth kepyng sore  
 therfore I sey god is *with* the

225

<sup>1</sup> The words *no thyng impossible* are written in larger form and, to a less degree, ll. 208-16.

<sup>2</sup> *Maria* is crossed through in a different ink, possibly to make the line correspond exactly with the translation in the line following.

<sup>3</sup> The word *of* written twice, the second crossed through.

Whiche xal kepe 3ow endlesly thore  
So amonge All women blyssyd<sup>1</sup> are 3e.

Maria

¶ A mercy god þis is a mervelyous herynge<sup>2</sup>  
In þe Aungelys wordys I am trobelyd her 230  
I thynk how may be þis gretynge  
Aungelys dayly to me doth Aper  
But not in þe lyknes of man þat is my fer<sup>3</sup>  
And Also thus hy3ly to comendyd be  
and am most vn-wurthy I can-not Answer 235  
grett shamfastnes and grett dred is in me.<sup>3</sup>

Gabryel

¶ Mary in þis take 3e no drede  
Ffor At God · grace fflownde haue 3e  
3e xal conceyve in 3our wombe in dede  
A childe þe sone of þe trynnye 240  
His name of 3ow · jhesu · clepyd xal be  
He xal be grett · þe son of þe hyst · clepyd of kende  
and of his ffadyr dayyd · þe lord xal 3eve hym þe se  
Reynnyng in þe hous of jacob · of which regne xal be no<sup>4</sup> ende.

Maria

¶ Aungel I sey to 3ow 245  
In what manere of wyse xal þis be  
Ffor knowyng of man I haue non now  
I haue evyr more kept and xal my virginyte  
I dowte not þe wordys 3e han seyde to me  
But I Aske how it xal be do. 250

Gabryel

The holy gost xal come fro A-bove to the<sup>5</sup>  
and þe vertu of hym hyst xal schadu þe so.

¶ Ther fore þat holy gost of þe xal be bore  
he xal be clepyd þe son of god sage  
And se Elyzabeth 3our cosyn thore 255

<sup>1</sup> The double s is a correction in different ink—*blylled* first written.

<sup>2</sup> *thyng* first written and corrected by scribe.

<sup>3</sup> From *But not in þe to is in me* the writing is still larger.

<sup>4</sup> MS. *ā*.

<sup>5</sup> This speech *The holy gost . . . wyl scyn* and especially the words *impossyble* to goddys vsage are written in larger form.



- She hath conseyyvid A son in hyre Age  
 This is þe sexte monyth of here passage ?  
 Fo. 64 Of here þat clepyd was bareyn  
 no thyng is impossyble to goddys vsage  
 they thyunkyth longe to here what 3e wyl seyn 260  
*here þe Aungel makyth a lytyl restyng* and *mary be-holdyth hym*  
 and *þe Aungel seyth*
- ¶ Mary come of *and* haste the  
 And take hede in thyn entent  
 Whow þe holy gost · blyssyd he be  
 A-bydyth þin answe<sup>r</sup> and þin assent  
 Thorwe wyse werke of dyvinyte 265  
 the secunde persone verament  
 is mad man by fraternyte  
 With-inne þi self in place present.
- ¶ Fferther more take hede þis space  
 Whow all þe blyssyd spyrytys of vertu 270  
 þat are in hefne by-flore goddys face  
 And all þe gode levers *and* trew  
 That Are here · in þis erthely place  
 thyn owyn kynrede · þe sothe ho knew  
 And þe chosyn sowlys · þis tyme of grace 275  
 þat Are in helle *and* byde rescu<sup>1</sup>.
- Fo. 64<sup>v</sup> ¶ As Adam · Abraham · *and* davyd in fere  
 And many othere of good reputacion  
 þat þin Answer desyre to here  
*and* þin Assent to þe incarnacion 280  
 In which þou standyst · As persevere<sup>2</sup>  
 of All man-kende savacion  
 Gyff me myn Answer · now lady dere  
 to All these creaturys comfortacion.
- Maria
- ¶ With All mekenes I clyne to þis A-corde 285  
 Bowynge downd my face with All benyngnyte

<sup>1</sup> *rescu* roughly scratched through in different ink and three dots above and three below in this ink; *þer* (?) *rescu* roughly written in yet another ink and not the scribe's hand—possibly that of writer of Ff. 95-6.

<sup>2</sup> *persyvere* first written, the *e* thickly written over the *y*.

Se here þe hand-mayden of oure lorde  
Aftyr þi worde · be it don to me.

Gabryel

Gramercy my<sup>1</sup> lady ffre  
Gramercy · of þour Answere on hyght 290  
Gramercy · of þour grett humylyte  
Gramercy · þe lanterne off lyght.

*here þe holy gost descendit with iij bemys to our lady · the sone of  
be godhed nest with iij bemys · to þe holy gost · the fadyr godly  
with iij bemys to þe sone · And so entre Att thre to here bosom̄ · and  
Mary seyth*

Maria

Fo. 65 A now I ffele in my body be  
parfyte god *and* parfyte man  
havyng Al schappe · of chyldly carnalyte 295  
Evyn Al at onys · þus god be-gan.

¶ Nott takynge ffyrst o membyr *and* sythe A-nother  
but parfyte childhod þe haue A-non  
of þour hand-mayden · now þe haue mad þour medyr  
With-owte peyne in Fflesche *and* bon 300  
Thus conceyved nevyr woman non  
þat evyr was beyng in þis lyff  
O myn hyst fadyr in þour troið  
It is worthy þour son · now my son · haue A prerogatyff.

¶ I can not telle what joy what blysse 305  
now I fele in my body  
Aungel Gabryel I thank þow for thys  
most mekely recomende me · to my faderys mercy  
To haue be þe modyr of god fful lytyl wend I  
Now myn cosyn Elyzabeth ffayn wold I se 310  
how sche hath conseyvid as þe dede speeyfy  
Now blyssyd be þe hyz trynnte.

Gabryel

Fo. 65v ¶ Ffare weyl turtyl · goddys dowtere dere  
Ffare wel goddys modyr · I þe honowre  
Ffare wel goddys sustyr · *and* his pleyng fere 315  
Ffare wel goddys chawmere *and* his bowre.

<sup>1</sup> *my* omitted and written above the line.

Maria

- ¶ Ffare wel Gabryel specyalye  
 Ffare wel goddys masangere expresse  
 I thank 3ow for 3our traveyl hye  
 Gramercy of 3our grett goodnes. 320
- ¶ And namely of 3our comfortabyl massage  
 Ffor I vndyrstande by inspyracion.  
 þat 3e knowe by syngulere preuylage  
 most of my sonys incarnacion  
 I pray 3ow take it in to vsage 325  
 be A custum ocupacion  
 to vesyte me ofte be mene passage  
 3our presence is my comfortacion.

Gabriel

- ¶ At 3our wyl lady so xal it be  
 3e gentyllest of blood · and hiest of kynrede 330  
 þat reynyth in erth in ony degre  
 be pryncypal incheson of þe god-hede.
- ¶ I comende me on to 3ow · þou trone of þe trinyte<sup>1</sup>  
 O mekest mayde now þe modyr of jhesu  
 Fo. 66 qwen of hefne · lady of erth · and empres of helle be 3e 335  
 socour to Añ synful · þat wole to 3ow sew  
 Thour<sup>2</sup> 3our body beryth þe babe · oure blysse xal renew  
 to 3ow modyr of mercy · most mekely I recomende  
 and as I began I ende · with An Ave new  
 Enjonyd hefne and erth · with þat I Ascende. 340
- Ave maria gratia plena } *Angeli cantando istam*  
 Dominus tecum · uirgo sesena<sup>3</sup> } *sequenciam.*<sup>4</sup>

Remainder of Fo. 66—5½ inches—and Fo. 66<sup>r</sup> left blank.

<sup>1</sup> The more cramped writing is resumed with this line.

<sup>2</sup> MS. Thð.

<sup>3</sup> *sesena* first written; trace of correction to *serena*.

<sup>4</sup> The words *And þan mary seyth* follow on as part of this direction, but have been crossed through in red ink.

Fo. 67  
(quire)

**H**Ow dame how · vn-do 3oure dore vn-do  
Are 3e at hom why speke 3e notht <sup>1</sup>

Who is ther why cry 3e so  
telle us 3our herand wyl 3e ought.

Vn-do 3our dore I sey 3ow to  
Ffor to com in is all my thought.

it is my spowse þat spekyth us to  
On-do þe dore his wyl were wrought.

¶ well-come hom myn husbond dere  
how haue 3e ferd in fer countre.

To gete oure levyng with-owtyn dwere  
I haue sore laboryd ffor þe and me.

husbond ryght graciously now come be 3e  
it solacyth me sore · sothly to se 3ow <sup>2</sup> in syth.

Me merveylyth wyff surely · 3our face I can not se  
but as þe sonne with his bemys · quan he is most bryth.

¶ Husbond it is as it plesyth oure lord þat grace of hym grew  
Who þat evyr be-holdyth me veryly  
they xal be grettly steryed to vertu  
ffor þis 3yfte and many moo good lord gramercy.

¶ How hast þou ferde jentyll mayde  
whyl I haue be out of londe.

Sekyr sere beth nowth dysmayde  
Ryth after þe wyl of goddys sonde.

That semyth evyl I am afraid  
þi wombe to hy3e doth stonde  
I drede me sore I am be-trayd

<sup>1</sup> The words *how hast* follow as the beginning of a third line, but have been crossed out.

<sup>2</sup> 3w written before 3ow and crossed through.

¶ Joseph  
12

Susanna

Joseph  
5

Maria

Joseph  
10

Maria

Joseph  
15

Maria

Joseph  
20

Maria

joseph  
25

- Sum other man þe had in honde  
 Fo. 67<sup>v</sup> Hens sythe þat I went  
 Thy Wombe is gret it gynnyth to ryse 30  
 than hast þou be-gownne a synfull gyse  
 telle me now in what wyse  
 thy self þou Ast þus schent.
- ¶ Ow dame what þinge menyth this  
 with childe þou gynnyth ryth gret to goið 35  
 Sey me mary þis childys fadyr ho is  
 I pray þe telle me *and* þat anon  
 Maria
- The fadyr of hevyn *and* 3e it is  
 other-fadyr hath he non  
 I dede nevyr forfeite with man i-wys 40  
 Wher-fore I pray 3ow amende 3our mon  
 this childe is goddys *and* 3our.  
 Joseph
- Goddys childe þou lyst in fay  
 God dede nevyr jape so with may  
 And I cam nevyr ther I dare wel say 45  
 3itt so nyh þi bourne  
 But 3it I sey mary whoos childe is this.  
 Maria
- Goddys *and* 3oure I sey i-wys.  
 Joseph
- ¶ 3a 3a all Olde men to me take tent  
*and* weddyth no wyff in no kynnys wyse 50  
 þat is a 3onge wench be myn a-sent  
 ffor doute *and* drede *and* swych servyse  
 Alas Alas my name is shent  
 all men may me now dyspyse  
*and* seyn olde cokwold þi bow is bent 55  
 newly now after þe freusche gyse  
 Alas *and* welaway  
 Fo. 68 Alas dame why dedyst þou so  
 Ffor þis synne þat þou hast do  
 I the for-sake *and* from þe go 60  
 Ffor onys evyr *and* Ay.

Maria

¶ Alas gode spowse why sey 3e thus<sup>1</sup>  
 Alas dere hosbund a-mende 3our mod  
 It is no man but swête jhesus  
 he wyll be clad in flesch *and* blood  
*and* of 3our wyff be born.

65

Sephor

Ffor sothe þe Aungel þus seyð he  
 þat goddys sone in trynite  
 Ffor mannys sake a man wolde be  
 to save þat is for-lorn.

70

Joseph

¶ An Aungel alas alas fy for schame  
 3e syn now in þat 3e to<sup>2</sup> say  
 to puttyn an Aungel in so gret blame  
 Alas alas let be do way  
 It was sum boy be-gan þis game  
 þat clothyd was elene *and* gay  
*and* 3e 3eve hym now an Aungeſ name  
 Alas alas *and* wel away  
 þat evyr this game be-tydde  
 A dame what thought haddyst þou  
 Here may all men þis proverbe trow  
 þat many a man doth bete þe bow  
 Another man hath þe brydde.

75

80

Maria

Fo. 68<sup>v</sup> A gracyous god in hefne trone  
 comforte my spowse in þis hard cas  
 mercyful god A-mend his mone  
 as I dede nevyr so gret trespas.

85

Joseph

¶ Lo · Lo Serys · What told I 3ow  
 þat it was not for my prow  
 A wyff to take me to  
 An þat is wel sene now  
 Ffor mary I make god A-vow  
 is grett *with* childe lo  
 Alas why is it so  
 to þe bussshop I wole it telle

90

95

*So first written instead of thus.    2 to miswritten before to and crossed through.*



þat he þe law may here do  
With stonys here to qwelle.

¶ Nay nay ȝet god ffor-bede  
þat I xuld do þat vegeaby<sup>1</sup> dede  
but if I wyst wel qwy 100  
I knew never *with* here so god me spede  
tokyn<sup>2</sup> of thyng*e* in word nor dede  
þat towelhyd velany  
nevyr þe les what for thy  
þow she be meke *and* mylde 105  
With-owth mannys company  
she myght not be *with* childe.

¶ But I ensure myn was it nevyr  
thow þat she hath not don*ð* here devyr  
rather than I xuld<sup>3</sup> pleynyn opynly 110  
Serteynly ȝitt had I levyr  
Ffor sake þe countre ffor evyr  
*and* nevyr come in here company  
Ffor *and* men knew þis velany  
In repreff þei wolde me holde 115  
*and* ȝett many bettyr than I  
ȝa · hath ben made cokolde

Fo. 69 \* Now alas whedyr xal I go*ð*e  
I wot nevyr whedyr nor to what place  
ffor oftyn tyme sorwe comyth sone 120  
*and* longe it is or it pace  
no comforte may I haue here  
I-wys wyff þou dedyst me wronge  
Alas I taryed from þe to longe  
All men haue pety on me<sup>4</sup> amonge 125  
Ffor to my sorwe is no chere.

Maria

¶ God þat in my body Art sesyd  
þou knowist myn husbond is dysplesyd  
to se me *in* þis plight

<sup>1</sup> So in MS.

<sup>2</sup> *nevyr þe les* first written as beginning of this line, and crossed through.

<sup>3</sup> A contraction mark stands above this word by a scribal slip.

\* No paragraph sign in MS.

<sup>4</sup> MS. *onime* corrected by dot under *i*.

Ffor vnknowlage he is desesyð  
*and* perfore help þat he were esyð 130

þat he myght knowe þe ful perfyght  
 Ffor I haue leuyr abyde respyt  
 to kepe þi sone in priuite  
 grauntyd · by þe holy spyryt 135  
 þan þat it xulde be opynd by me.

Deus

¶ Descende I sey myn Aungelle  
 on to joseph for to telle  
 such as my wyl is  
 byd hym *with* mary A-byde *and* dwelle 140  
 Ffor it is my sone fful snelle  
 þat she is *with* i-wys.

Angelus

Almyghty god of blys  
 I am redy ffor to wende  
 wedyr as þi wyl is 145  
 to go · bothe fer *and* hynde

\* Joseph Joseph þou wepyst shyrle  
 ffro þi wyff why comyst þou owte.

Joseph

69<sup>v</sup> Good sere lete me wepe my ffylle  
 Go forthe þi wey *and* lett me nowght.

150

Angelus

In þi wepynge þou dost ryght ylle  
 A-ȝens god þou hast mys-wrought  
 Go chere þi wyff *with* herty wylle  
*and* chawnge þi chere Amende þi thought  
 Sche is a ful clene may 155  
 I telle þe god wyl of here be born  
 And sche clene mayd as she was be-foru  
 to saue mankynd þat is for-lorn  
 Go chere hyre perfore I say.

Joseph

¶ A lord god benedicite 160  
 of þi gret comforte I thank the  
 þat þou sent me þis space  
 I myght wel A wyst parde

\* No paragraph sign in MS.

So good a creature as she  
                                 wold nevyr A done trespace  
 For sche is ful of grace  
 I know wel I haue mys-wrought  
 I walk to my pore place  
*and* Aske ffor-gyfes I haue mys-thought.

¶ Now is þe tyme sen At eye  
 þat þe childe is now to verfyfe  
                                 which xal saue mankende  
 As it was spoke be prophesye  
 I thank þe god þat sytts on hye  
                                 with hert wyl *and* mende  
 þat evyr þou woldyst me bynde  
 to wedde · mary to my wyff  
 þi blysful sone · so nere to fynde  
 In his *presens* · to lede my lyff.

¶ Alas for joy I qwedyr *and* qwake 180  
Alas what hap now was this  
A mercy mercy my jentyl make  
mercy I haue seyde al Amys  
All þat I haue seyde here I for-sake  
your swete fete now lete me kys. 185

185  
Mary

Nay lett be my fete not þo ȝe take  
my mowthe ȝe may kys i-wys  
*and welcomd on to me.*

Joseph

Gramerey myn owyn swete wyff  
gramerey myn hert my love my lyff  
xal I nevyr more make suche stryff  
be-twyx me *and* pe.

A mary mary wel þou be  
and blyssyd be þe frewte in the  
                goddys sone of myght .      195  
now good wyff flul of pyte  
as be not evyl payd with me  
                þow þat þou haue good ryght  
As for my wronge in syght

to wyte þe *with* ony synne 200  
 had þou not be A vertuous wythe  
 god wold not A be þe *with-inne*.

¶ I knowlage I haue don A-mys  
 I was never wurthy i-wys  
     ffor to be þin husbonde 205  
 I xal amende Aftere thys  
 ryght as þin owyn wyl is  
     to serve þe at foot *and* honde  
*and* þi chylde bothe to vndyr-stonde  
 to wurchep hym *with* good Affeccion 210  
*and* þerfore telle me *and* nothyng whonde  
 the holy matere of þour conception.

Maria

Fo. 70<sup>v</sup> ¶ At þowre owyn wyll as ȝe bydde me  
 ther cam An Aunge<sup>1</sup> hyght Gabryell  
*and* gret me flayr *and* seyd Aue 215  
*And* ferther more to me gan tell  
 God xulde<sup>2</sup> be borne of my bode  
 þe ffeendys pouste ffor to ffelle  
 þorwe þe holy gost as I wel se  
 þus god in me · wyl byde *and* dwelle. 220

Joseph

¶ Now I thank god *with* spech *and* spelle  
 þat Euyr mary I was weddyd to the.

Mary

it was þe werk of<sup>3</sup> god as I ȝow telle  
 now blyssyd be þat lord · so purveyd for me.

Remainder of Fo. 70<sup>v</sup>—4 $\frac{3}{4}$  inches—left blank.

Maria

Fo. 71<sup>r</sup> B Vtt husbond of oo thyng I pray ȝow most mekely 13  
 I haue knowyng þat oure Cosyn Elizabeth *with* childe is  
 þat it plese ȝow to go to here hastyly  
 If owught we myth comferte here it wore to me blys.

Joseph

A godys sake · is she *with* childe sche 5  
 than wole here husbond zakarye be mery

<sup>1</sup> So in MS.; cf. Fo. 47.

<sup>2</sup> *xulde* is written twice in the MS.

<sup>3</sup> *of* omitted and written above the line.

<sup>4</sup> The writing on Ff. 71, 71<sup>v</sup>, and 72 is slightly less cramped.

In Montana they dwelle · fer hens so moty the  
 In þe cety of juda <sup>1</sup> I knowe it veryly  
 It is hens I trowe myles two *and* flyfty  
 We are lyke to be wery or we come at þat same 10  
 I wole <sup>2</sup> with a good wyl · blyssyd wyff mary  
 now go we forthe than in goddys name.

Maria

¶ Goth husbond þow it be to 3ow peyne  
 this jurny I pray 3ow · lete us go fast  
 ffor I am schamfast of þe pepyl to be seyne 15  
*and* namely of men þer of I am A-gast  
 Pylgrymagys *and* helpyngys wolde be go in hast  
 þe more þe body is peynyd þe more is þe mede  
 Say 3e 3our devocionys *and* I xal myn I cast <sup>3</sup> (?)  
 now in þis jurny god mote us spede. 20

Joseph

Amen Amen · *and* evyr more  
 lo wyff lo · how starkly I go be-fore. *et sic transiunt circa placeam.*

Contemplacio <sup>4</sup>

Fol. 71<sup>v</sup> ¶ Sovereynes vnderstondyth þat kynge davyd here  
 Ordeyned ffoure *and* twenty prestys of grett devocion  
 In þe temple of god · Aftere here let <sup>5</sup> apere 25  
 þei weryd clepyd summi sacerdotes · ffor here mynistracion  
 And on was prynce of prestys · havynge *dominacyon*  
 A-monge whiche was An old prest clepyd zakarye  
*and* he had An old woman <sup>6</sup> to his wyff of holy conversacion  
 whiche hyth Elizabeth þat nevyr had childe verylye. 30

¶ In hese mynistracion the howre of incense  
 the Aungel Gabryel · Apperyd hym to  
 þat hese wyff xulde conseyyve he 3aff hym intelligence  
 hese juge · hese vnwurthynes *and* Age not be-levyd so  
 The plage of dompnesse · hise lippis <sup>7</sup> lappyd lo <sup>8</sup> 35

<sup>1</sup> A miswritten letter after *juda* crossed through.

<sup>2</sup> *wyl* first written and crossed through.

<sup>3</sup> Halliwell reads *reast* (?). There is a small stroke between the *j* and *cast*  
 as if the scribe had begun to write *ju*. Cf. l. 148.

<sup>4</sup> So in MS.

<sup>5</sup> So in MS. for *lot*?

<sup>6</sup> *wyff* first written and crossed through.

<sup>7</sup> *lippis* omitted and written above the line.

<sup>8</sup> *to* first written for *lo* and crossed through.

thei wenten hom *and* his wyff was conseynge  
 this concepcion gabryel<sup>1</sup> tolde oure lady to  
*and* in soth sone Aftere · þat sage sche was sekyng  
 And of here tweyners metyng  
 here gynnyth þe proces  
 now god be oure be-gynnyng  
*and* of my tonge I wole ses.

40

Joseph

¶ A · A · Wyff Infeyth I am wery  
 therfore I wole sytt downe *and* rest me ryght here  
 lo Wyff · here is þe hous of zakary  
 Wole ȝe I clepe Elyzabeth to ȝow to A-pere.

45

Maria

For. 72 Nay husbond And it plese ȝow I xal go ner  
 now þe blyssyd trynite · be in þis hous  
 A cosyn Elizabeth · swete modyr what cher  
 ȝe grow grett · A my god how ȝe be gracyous.

50

Elizabeth

¶ A-non as I herd of ȝow þis holy gretynge  
 mekest mayden *and* þe modyr of god mary  
 be ȝour breth þe holy gost vs was inspyryng  
 þat þe childe in my body enjoyd gretly  
 And turnyd down on his knes · to oure god reverently  
 whom ȝe bere in ȝour body þis veryly I ken  
 ffylfylld with þe holy gost þus lowde I cry  
 blyssyd be þou A-monge Añ women.

55

¶ And blyssyd be þe frute of þi wombe also  
 þou wurthyest virgyne *and* wyff þat evyr was wrought  
 how is it þat þe modyr of god me xulde come to  
 þat wrecche of añ wrecchis · A whyght wers þan nought  
 And þou art blyssyd þat be-levyd veryly in þi thought  
 þat þe wurde of god xulde profyte in the  
 but how þis blyssydnes A-bought was brought  
 I can not thynk nyn say how it myght be.

60

65

Maria

¶ To þe preysynge of god cosyn this seyde mut be  
 whan I sat in my lytyl hous · on to god praynge  
 Gabryel come *and* seyde to me Ave

<sup>1</sup> The first syllable of *Gabryel* repeated before *tolde* and crossed through.



ther I conceyvyd god · At my consentynge 70  
 Fo. 72<sup>v</sup> Parfyte god · *and* parfyte man · At onys beynge  
 than þe Aungel seyð on to me  
 þat it was sex monethys syn 3our conseyyunge  
 Þis cawsyth my comynge cosy<sup>n</sup> 1 3ow to comferte *and* se.

Elizabeth

¶ Blyssyd be 3e cosy<sup>n</sup> · ffor 3our hedyr comynge 75  
 How I conseyyvyd I xal to 3ow say  
 þe Aungel Apperyd · þe howre of 2 incensynge ·  
 Seynge I xulde conseyyve · *and* hym thought nay  
 Sethe ffor his mystrost · he hath be dow<sup>m</sup> Al-way  
*and* þus of my concepcion I haue tolde 3ow sum. 80

Maria

¶ ffor þis holy psalme I be-gynne here þis day.

**M**agnificat, anima mea dominum  
 Et exultauit spiritus meus : in deo salutari meo.

Elizabeth

Be þe holy gost *with* joye goddys son is in þe eum  
 þat þi spyryte so inionyid þe helth of þi god so.

Maria

Quia respexit humilitatem ancille sue  
 ecce enim ex hoc beatam me dicent omnes generationes.

Elizabeth

Ffor he be-held þe lownes of hese hand-mayde3e 3  
 so forforthe ffor þat · All generaciounys blysse 3ow in pes. 85

Maria

Quia fecit mihi magna qui potens est  
 et sanctum nomen eius.

Elizabeth

Ffor grett thyngys he made *and* also myghtyest  
 And ryght holy is þe name of hym in vs.\*

Maria

Fo. 73 Et misericordia eius a progenie in progenies  
 timentibus eum.

Elizabeth

3a þe mercy of hym · fro þat kynde in to þe kynde of pes  
 Ffor all þat hym drede · now is he eum.

<sup>1</sup> Some miswritten letter obliterated before *cosyn*.

<sup>2</sup> of omitted and written above the line.

<sup>3</sup> The *de* is in darker ink. It looks as if *may* 3e was originally written.

\* *Et* written at the bottom of the folio.

Maria

Fecit potenciam in brachio suo ?  
dispersit superbos mente cordis sui.

Elizabeth

The pore in his ryght Arme · he hath mad so  
þe prowde to dyspeyre · And þe thought of here hertys only. 90

Maria

Deposuit potentes de sede  
et exaltauit humiles.

Elizabeth

The prowde men · fro hey setys put he  
And þe lowly vpon heyth · in þe sete of pes.

Maria

Esurientes impleuit bonis ?  
et diuites dimisit inanes.

Elizabeth

Alle þe pore *and* þe nedy · he fulfyllyth with his goodys  
And þe Ryche · he fellyth to voydnes. 95

Maria

Suscepit israel puerum suum ?  
recordatus est misericordie sue.

Elizabeth

Israel ffor his childe · vp-toke he to *cum*  
On his mercy to thynk · ffor hese þat be.

Maria

Sicut locutus est ad patres nostros  
abraham et semini eius in secula.

Elizabeth

As he spak here to oure forfaderys in clos  
Abraham *and* to All hese sed of hym in þis werd sa.

Maria

Gloria patri et filio ?  
et spiritui sancto.

Elizabeth

Preysyng be to þe fadyr in hevyn lo  
þe same to þe son · here be so  
þe holy gost Also to ken ? 100

Maria

Fo. 73v Sicut erat in principio et nunc et semper ?  
et in secula seculorum amen.

Elizabeth

As it was in þe begynnynge · *and* now is · *and* xal be foreyvr  
*and* in this werd · in all good werkys to abydyn then.

Maria

- ¶ This psalme of prophesye seyð be-twen vs tweyn 105  
 In hefne it is wretyn *with* Aungellys hond  
 evyr to be songe · *and* Also to be seyn  
 Euery day Amonge us at oure eve song.

- ¶ but cosyng Elyzabeth I xal 3ow here kepe  
*and* þis thre monethis Abyde here now 110  
 tyl 3e han childe to wasche skore *and* swepe  
*and* in all þat I may to comforte 3ow.

Elizabeth

A 3e mōdyr of god · 3e shewe us here how  
 we xulde be meke þat wrecchis here be  
 All hefne *and* herthe wurcheppē 3ow mow 115  
 þat are trone *and* tabernakyl of þe hy3 trinite.

Joseph

- ¶ A how do 3e · how do 3e · ffadyr zacharye  
 we ffallē ffast in Age *with*-owte oth  
 why shake 3e so 3our hed · haue 3e þe palsye  
 Why<sup>1</sup> speke 3e not sere I trowe 3e are not wroth. 120

Elizabeth

Nay wys ffadyr joseph · þer to he were ful loth  
 it is þe vesytacion of god · he may not speke veryly  
 lete us thank god · þerffor both  
 he xal remedy it · whan it plesyth his mercy.<sup>2</sup>

\*

Joseph

- ¶ Of 3our dissesē thynkys no greff<sup>3</sup> 125  
 thank god of al aduersyte  
 Ffor he wyl chastyse *and* repreff

<sup>1</sup> Some miswritten letter at the beginning of the line obliterated.

<sup>2</sup> The asterisk here indicates the following alternative continuation with *Contemplacio* as name of next speaker written in the bottom margin :

\* his mercy

Si placet.	(	come I pray 3ow specialy	
		I-wys 3e Are welcome mary	Elizabeth
		ffor þis comfortabelest comynge good god gramercy.	

*Contemplacio.*

<sup>3</sup> From here to the end of the play, with the exception of the first eight lines of *Contemplacio's* speech, two lines are written as one divided by two parallel black strokes or the stop : and a red stroke.

þo þat he lovyth most hertyle  
Mary I hold best þat we go hens  
we haue fer hom with-owt fayl.

130  
Maria

Al redy husbond with-out defens  
I wyl werke be 3our counsayl  
Cosyn be 3our leue · and 3our lycens  
for homward now us must travayl  
of þis refreschyng in 3our presens  
god 3eld 3ow þat most may Avayl.

135

Elizabeth

¶ Fo. 74<sup>1</sup> ¶ Now cosynes bothe god 3ow spede  
and wete 3ow wele with-owtyn in  
3our presens comfortyth me in dede  
and þer fore now am I ryght wo  
That 3e my ffrendys and my kynrede  
þus sone now xul parte me fro  
but I pray god he mote 3ow lede<sup>2</sup>  
in every place wher so 3e go.

140

here mary and elizabet partyn and elizabeth goth to zakarie and  
seyth

¶ Good husbond ryse up I be-seke 3ow  
and go we to þe temple now fast  
to wurchep god with þat we mow  
and thank hym bothe this is my cast  
Of þe tyme þat is comynge now  
ffor now is cum mercy and venjauns is past  
God wyl be born for mannys prow  
to brynge us to blysse þat euer xal last.

145

150

Contemplacio

¶ lystenyth sovereynys here is conclusyō  
how þe Aue was mad · here is lernyd vs  
þe Aungel seyð · Ave gratia plena dominus tecum.<sup>1</sup>  
benedicta tu in mulieribus ·  
Elizabeth seyð · et benedictus ·  
fructus uentris tui · thus þe church addyd Maria And Jhesus · her

5

<sup>1</sup> The writing becomes more cramped and the text extends into the right-hand margin on this folio.

<sup>2</sup> *spede* first written.

who seyth oure ladyes sawtere dayly.<sup>1</sup> ffor A 3er þus  
he hath pardon · ten thousand And eyte hundryd 3er.

- ¶ Than ferther to oure matere for to procede  
Mary with elizabeth abod þer styлле 10  
iij monthys fully as we rede  
thankynge god with hertly wylle
- æ <sup>1</sup> A lord god what hous was þis on  
þat þese childeryn and here moderys to  
as mary and elizabeth jhesus and john 15  
and joseph and zakarye Also.
- ¶ And evyr oure lady a-bod styлле þus  
tyl johan was of his modyr born  
and þan zakarye spak i-wus  
þat had be down and his spech lorn 20  
he and Elizabeth prophesyed as þus  
they mad Benedictus · them be-foru  
and so Magnificat · And · Benedictus  
ffyrst in þat place þer made worn.
- ¶ Whan all was don oure lady fre 25  
toke here leve than aftere this  
At Elizabeth and at zakarie  
And kyssyd johan and gan hym blys  
Now most mekely we thank 3ou of 3our pacyens  
and beseke 3ou of 3our good supportacion 30  
If here hath be seyð ore don Any inconuenyens  
we Asygne it to 3our good deliberacion  
Be-sekyngge to crystys precious passyon  
conserve and rewarde 3our hedyr comynge  
with Aue we be-gunne · and Aue is oure conclusyon 35  
Ave regina celorum · to oure lady we syngge.

<sup>1</sup> This red ink sign is otherwise only found in this MS. (in larger form) in the second Passion Play and in the Assumption Play, where it is used to mark couplet rhymes. In black it is used in both Passion Plays and occasionally elsewhere to mark stage directions.

¶ A-voyd Serys · And lete my lorde þe buschop come  
And syt in þe courte · þe lawes ffor to doo  
And I xal gon in þis place · them for to somowide  
tho þat ben in my book · þe court 3e must com too  
I Warne 3ow here all abowte  
þat I somown 3ow all þe rowte  
loke 3e fayl for no dowe  
at þe court to pere  
both Johan Jurdoñ *and* Geffrey Gyle  
Malkyn mylkedoke *and* fayr mabyle  
Stevyn sturdy *and* Jak at þe style  
*and* sawdyr sadelere.

¶ Thom tynkere *and* betrys belle  
peysr pottere *and* whatt at þe welle  
Symme Smalfeyth *and* kate kelle  
*and* bertylmew þe bochere  
kytt cakelere *and* colett crane  
gylle fetyse *and* fayr jane  
powle pewterere *and* pernel prane  
*and* phelypp þe good flecchere.

¶ Cok crane *and* davy drydust  
Luce lyere *and* letyce lytyl trust  
Miles þe myllere *and* colle Crake crust  
bothe bette þe bakere *and* Robyn rede<sup>1</sup>  
And loke 3e ryng wele in 3our purs  
Ffor ellys 3our cawse may spede þe wurs  
pow þat 3e slynge goddys curs  
Evyn at myn hede Ffast com A-way<sup>2</sup>  
Bothe boutyng þe browstere *and* sybyly slynge  
Megge mery wedyr *and* sabyn<sup>3</sup> spryng  
Tyffany Twynkelere ffayle ffor no thyng  
The courte xal be þis day.<sup>4</sup>

<sup>1</sup> The words 'and Robyn rede' are enclosed in a red loop as if the name of a speaker.

<sup>2</sup> The words *Ffast com A-way* are similarly enclosed in a red loop.

<sup>3</sup> *spy* miswritten before *sprynge* and crossed through.

<sup>4</sup> The following note is written at the foot of the page in ink of the same



Fo. 75 *hic intrabit pagetum de purgacione Marie et joseph . hic dicit  
primus detractor*

A A . serys god saue 3ow all  
here is a fayr pepyl in good ffay  
Good serys telle me what men me calle  
I trowe 3e kan not be þis day  
3itt I walke wyde *and* many way  
but 3et *per* I come I do no good  
to reyse slawdyr is al my lay  
bakbytere is my brother of blood.

5  
14

¶ Dede he ought come hedyr in al þis day  
now wolde god þat he wore here  
*and* be my trewth I dare wel say  
þat Yf we tweyn to-gedyr a-pere  
More slawndyr we to xal a-rere  
*with-in* an howre thorwe-outh this town  
than evyr *per* was þis thowsand 3ere  
*and* ellys I<sup>1</sup> shrewe 3ow bothe vp *and* down.

10

15

¶ Now be my trewth I haue a syght  
Evyn of my brother lo where he is  
Welcom dere brother my trowth I plyght  
3owre jentyl mowth let me now kys.

20

*Secundus detractor*

Gramercy brother so haue I blys  
I am ful glad we met þis day.

1<sup>us</sup> detractor

Ryght so am I brothyr i-wys  
mech gladdere than I kan say.

¶ but 3itt good brother I 3ow pray  
telle all þese pepyl what is 3our name.  
Ffor yf þei Knew it my lyf I lay  
they wole 3ow wurchep *and* speke gret fame.

25

colour and by the same or a contemporary hand, in the same script as the note on the five Annes, Fo. 37<sup>v</sup>, but neater and not rubricated :

a. 14. kal. aprilis . *Translatio Sancte Marie Magdalene . Et sancti Joseph' sporsi dei genitricis Marie.*

e. x. kal. aprilis Adam creatus est.

<sup>1</sup> s converted to I.

Fo. 75<sup>v</sup>

I am bakbytere *pat* spylyth all game  
bothe kyd *and* knowyn in many a place.

ij<sup>us</sup> detractor

30

be my trowth I seyð *þe* same  
*and* 3et sum seyden *pou* xulde haue evyl grace.

1<sup>us</sup> detractor

¶ Herk reyse sclaunder canst *pou* owth telle  
of Any newe thyng *pat* wrought was late.

ij<sup>us</sup> detract[or]

With-in a short whyle a thyng be-felle  
I trowe *pou* wylt lawh3 ryght wel *þer* Ate  
Ffor be trowth ryght mekyl hate  
If it be wyst *þer* of wyl growe.

1<sup>us</sup> detract[or]

35

If I may reyse *þer* with de-bate  
I xal not spare *þe* seyð to sowe.

ij<sup>us</sup> detractor

40

¶ Syr in *þe* tempyl a mayd *þer* was  
calde mayd mary *þe* 1 trowth to tell  
Sche semyd so holy withinne *pat* plas  
men seyð sche was ffeðde with holy Aungeß  
Sche made A vow with man nevr to melle  
but to leve chast *and* clene virgine  
How evyr it be here wombe doth swelle  
*and* is as gret as pinne or myne.

1<sup>us</sup> detractor

45

¶ 3a *pat* old shrewe joseph my trowth I plyght  
was so Anameryd upon *pat* mayd  
*pat* of hyre bewte whan he had syght  
He sesyd nat tyll had here a-sayd.

ij<sup>us</sup> detractor

50

Fo. 76 A nay nay wel wers she hath hym payd  
Sum fresch 3onge galaunt she loveth wel more  
*pat* his leggyis to here hath leyd  
*and* *pat* doth greve *þe* old man sore.

1<sup>us</sup> detractor

55

¶ be my trowth al may wel be  
ffor fresch *and* fayr she is to syght

ij<sup>us</sup> detractor

1 Some miswritten letter before *þe* crossed through.

And such a mursel as semyth me  
 Wolde cause A 3onge man to haue delyght. 60  
 1<sup>us</sup> detractor

Such a 3onge damesel of bewte bryght  
 And of schap so comely Also  
 Of hire tayle ofte tyme be lyght  
 and rygh<sup>1</sup> tekyl vndyr þe too.

ij<sup>us</sup> detractor 65

¶ that olde cokolde was evyl be-gylyd  
 to þat fresche wench whan he was wedde  
 now muste he faderyn A-nothyr mannys chylde  
 and with his swynke he xal be fedde.

1<sup>us</sup> detractor

\* A 3onge man may do more chere in bedde  
 to A 3onge wench þan may An olde 70  
 þat is þe cawse such lawe is ledde  
 þat many a man is a kokewolde.

*hic sedet episcopus Abizachar inter duos legis doctores et audientes  
 hanc de-fumocionem vocat ad se detractores dicens*

Episcopus

¶ Herke 3e felawys why speke 3e such schame  
 of þat good virgyn ffayr mayd mary  
 3e be a-cursyd · so hire for to defame 75  
 She þat is of lyff so good and holy  
 Of hire to speke suche velany  
 3e make myn hert ful hevy of mood<sup>r</sup>  
 I charge 3ow sese of 3oure fals cry  
 Ffor sche is sybbe of myn owyn blood. 80

Fo. 76<sup>v</sup>

ij<sup>us</sup> detractor

¶ Syb of þi kyn þow þat she be  
 all gret with chylde hire wombe doth swelle  
 Do calle here hedyr þi-self xal se  
 þat it is trewthe þat I þe telle.

1<sup>us</sup> detractor

Sere ffor 3our sake I xal kepe cowncelle 85  
 3ow for to greve I am ryght loth  
 But lest syr<sup>ys</sup> lyst what seyth þe belle  
 Oure fayr mayd now gret with childe goth.

<sup>1</sup> So in MS.

\* A paragraph mark has been erased here.

¶ Take good heed serys what 3e doth say  
 A-vyse 3ow wele what 3e present  
 3yf þis be fownd fals a-nothyr day  
 Ful sore 3e xal 3our tale repent.

primus doctor legis

90

Sere þe mayd for sothe is good *and* gent  
 bothe comely *and* gay *and* a fayr wench  
 And feetly *with* help sche can consent  
 to set A cokewolde on þe hye benche.

ij<sup>us</sup> detractor

95

¶ 3e be to besy of 3our langage  
 I hope to god 3ow fals to preve  
 It were gret rewthe she xulde so outrage  
 or *with* such synne to myscheve.

ij<sup>us</sup> doctor legis

100

Episcopus

This evy talys my hert doth greve  
 of hire to here such fowle dalyawnce  
 If she be fowndyn in suche repreve  
 she xal sore rew here governawns.

¶ Sym somnore in hast wend þou þi way  
 byd Joseph *and* his wyff be name

105

Fo. 77 At þe coorte to Appere þis day  
 here hem to pourge of here defame  
 Sey þat I here of hem grett schame  
*and* þat doth me gret hevynes  
 if þei be clene *with*-owtyn blame  
 byd hem come hedry *and* shew wyttnes.

110

Deñ

¶ All redy sere I xal hem calle  
 here at 3our courte for to appere  
 And yf I may hem mete *with* all  
 I hope ryght sone þei xal ben here  
 A-wey serys lete me com nere  
 A man of wurchep here comyth to place  
 of curtesy me semyth 3e be to lere  
 Do of 3our hodys *with* an evyl grace.

115

120

¶ Do me sum wurchep be-for my face  
 or be my trowth I xal 3ow make  
 If þat I rolle 3ow up in my race  
 Ffor fere I xal do 3our ars qwake

But ȝit sum mede *and* ȝe me take 125  
 I wyl *with-drawe* my gret rough toth  
 gold or sylvyr I wol not for-sake  
 but evyn as all somnorys doth.

¶ A Joseph good day *with* þi ffayr spowse  
 my lorde þe buschop hath for ȝow sent 130  
 it is hym tolde þat in þin house  
 A cuckolde is bowe is ech nyght bent  
 he þat shett þe bolt · is lyke to be schent  
 Ffayre mayde þat tale ȝe kan best telle  
 now be ȝoure trowth telle ȝour entent 135  
 dede not þe Archere plesse ȝow ryght weñ.

Maria

¶ Fo. 77v ¶ Of god in hevyn I take wyttnes  
 þat synful werk was never my thought<sup>1</sup>  
 I am a mayd ȝit of pure clennes  
 lyke as I was in to þis werd brought. 140

Deñ

Othyr wyttnes xal non be sought  
 þou art *with* childe eche man may se  
 I charge ȝow bothe ȝe tary<sup>2</sup> nought  
 but to þe buschop com forth *with* me.

Joseph

¶ To þe buschop *with* ȝow we wende 145  
 of oure purgacion have we no dowth.

Maria

Almyghty god xal be oure frende  
 Whan þe trewth is tryed owth.

Deñ

ȝa on þis wyse excusyth here every scowte  
 Whan here owyn synne hem doth defame 150  
 but lowly þan þei gyn to lowth  
 Whan þei be gylty *and* fowndyn in blame.

¶ Ther-fore com forth cokewolde be name  
 þe busschop xal ȝour lyff appose  
 Com forth Also ȝe goodly dame 155  
 A clene huswyff as I suppose  
 I xal ȝow tellyn *with*-owtyn glose.

<sup>1</sup> *werk* first written and crossed through.

<sup>2</sup> *t* written over some other letter.

and 3e were myn with owtyl lak  
I wolde ech day be-schrewe 3our nose  
and 3e dede brynge me such a pak. 160

¶ My lord þe buschop here haue I brought  
þis goodly copyl at 3our bydding  
and as me semyth as be here fraught  
Ffayr chylde lullay sone must she syng.

1<sup>68</sup> detractor

FO. 78 To here a credyl and 3e wolde brynge 165  
3e myght saue mony in here purse  
be-cawse she is 3our cosyn 3ynge  
I pray 3ow sere lete here nevyr fare þe wers.

Episcopus

¶ Alas mary what hast þou wrought 170  
I am a schamyd evyn for þi sake  
how hast þou chaungyd þin holy thought  
dude old joseph with strenght þe take  
Or hast þou chosyn a-nother make  
by whom þou art þus brought in schame  
telle me who hath wrought þis wrake 175  
how hast þou lost þin holy name.

Maria

¶ My name I hope is saff and sownde  
god to wyttnes I am a mayd  
of fleschly lust and gostly wownde  
In dede · nere thought · I nevyr a-sayd. 180

1<sup>us</sup> doctor legis

how xulde þi wombe þus be arayd  
So grettly swollyn as þat it is  
but if sum man þe had ovyr-layd  
þi wombe xulde never be so gret i-wys.

ij<sup>us</sup> doctor legis 185

¶ Herke þou joseph I am afrayd  
þat þou hast wrought þis opyn synne  
þis woman þou hast þus be-trayd  
with gret flaterynge or sum fals gynne.

ij<sup>us</sup> detractor

Now be myn trowth 3e hytte þe pynne  
with þat purpose in feyth I holde 190



telle now how þou þus hire dudyst wyne  
Ore knowlych þi self ffor a cockewold.

Joseph

¶ Fo. 78<sup>v</sup> Sche is for me a trewe clene mayde  
And I for hire am clene Also  
of fleschly synne I nevyr a-sayde  
Sythyn þat sch was weddyd me to.

195

Episcopus

Thu xalt not schape from vs ȝitt so  
Ffyrst þou xalte tellyn us a-nother lay  
Streyt to þe Awter þou xalt go  
þe drynge of vengeawns þer to a-say.

200

¶ here is þe botel of goddys vengeauns  
this drynk xal be now þi purgacion  
þis [hath]<sup>2</sup> suche vertu by goddys ordenauns  
þat what man drynk of þis potacion  
And goth<sup>3</sup> serteyn in processyon  
here in þis place þis Awtere abowth  
If he be gylty sum maculacion  
Pleyn in his face xal shewe it owth.

205

¶ Iff þou be gylty telle us lete se  
Ouer godys myght be not to bolde  
If þou presume<sup>4</sup> and gylty be  
god þou dost greve many afolde.

210

Joseph

I am not gylty as I fyrst tolde  
All myghty god I take wytnes.

Episcopus

than þis drynke in hast þou holde  
and on processyon anon þe dresse.

215

*hic joseph bibit et sepcies circuiuit altare dicens*

Joseph

¶ This drynk I take with meke entent  
as I am gyltles to god I pray  
Lord as þou art omnypotente  
on me þou shewe þe trowth þis day.  
About þis Awtere I take þe way

*modo bibit.* 220

¶ Fo. 79

<sup>1</sup> The writing on this page is freer and less neat.

<sup>2</sup> The word *hath* is written above the line in another ink—but probably by the scribe.

<sup>3</sup> MS. *Angoth* with *d* written above the line.

<sup>4</sup> *presue* first written and crossed through.

O gracyous god help þi servaunt  
As I am gyltles A-ȝen ȝon may  
þin hand of mercy þis tyme me graunt.

Deið

¶ This olde shrewe may not wele gon  
longe he taryeth to go A-bowth  
lyfte up þi feet sett forth þi toñ  
or be my trewth þou getyst a clowte.

225

now sere evyl Thedom com to þi snowte  
What heylyght þi leggyis now to be lame  
þou dedyst hem put ryght freschly owte  
Whan þou dedyst pley with ȝon ȝonge dame.

ij<sup>us</sup> detractor

230

1 detractor

¶ I pray to god gyf hym myschawns  
hese leggyis <sup>1</sup> here do folde for Age  
but with þis damysel whan he dede dawns  
þe olde charle had ryght gret corage.

235

Deið

The shrewe was þan sett in a dotage  
and had good lust þat tyme to pley  
ȝaff sche not ȝow cawdel to potage  
whan ȝe had don to comforte ȝour brayn.

240

Joseph

¶ A gracyous god help me þis tyde  
ageyn þis pepyl þat me doth fame  
as I nevyr more dede towch here syde  
þis day help me fro werdly schame  
A-bowte þis awtere to kepe my fame  
vij tymes I haue gon rownd abowte  
If I be wurthy to suffyr blame  
O ryghtful god my synne shewe <sup>2</sup> owughte.

245

Fo. 79v

Episcopus

¶ Joseph with hert thank god þi lorde  
Whos heyȝ mercy doth the excuse  
Ffor þi purgacion we xal recorde  
With hyre of synne þou dedyst never muse  
But Mary þi-self mayst not refuse  
All grett with chylde we se þe stonde

250

<sup>1</sup> The *y* is written over an original *e* (in the same ink).

<sup>2</sup> *sw* miswritten before *shewe*.

What mystyr man dede þe mys-vse 255  
 Why hast þou synned Ageyn þin husbonde.

Maria

¶ I trespaeyd nevyr with erthely wyght  
 þer of I hope þurowe goddys sonde  
 Here to be purgyd be-fore þour syght  
 Ffrom all synne elene · lyke as myn husbonde 260  
 Take me þe botel out of þour honde  
 Here xal I drynke be-forn þour face  
 A-bowth þis Awtere than xal I fonde  
 Vij tymes to go by godys grace.

1<sup>us</sup> doctor legis

¶ Se þis bolde bysmare wolde presume 265  
 Ageyn god to preve his myght  
 þow goddys vengeauns hyre xuld consume<sup>1</sup>  
 Sche wyl not telle hyre fals delyght  
 þou art with chylde we se in syght  
 to us þi wombe þe doth accuse 270  
 þer was nevyr woman ȝitt in such plyght  
 þat ffrom mankynde hyre kowde excuse.

1<sup>us</sup> detractor

¶ in Ffeyth I suppose þat þis woman slepte  
 Fo. 80 With-owtyn all coverte whyff þat it dede snowe  
 And a flake þer of in to hyre mowthe crepte 275  
 and þer of þe chylde in hyre wombe doth growe.

ij<sup>us</sup> detractor

Than be-ware dame for this is wel i-knowe  
 whan it is born yf þat þe sunne shyne  
 it wyl turne to watyr ageyn as I trowe  
 ffor snow on to watyr doth evyr more reclyne<sup>2</sup>. 280

ij<sup>us</sup> doctor legis

¶ with goddys hyȝ myght loke þou not jape  
 of þi purgacion wel þe Avyse  
 yf þou be gylty þou mayst not schape  
 be-ware evyr of god þat ryghtful justyce  
 if god with vengeauns set on þe his syse 285  
 not only þou but all þi kyn is schamyd  
 bettyr it is to telle þe trewth devyse

<sup>1</sup> Some word—possibly *persume*—first written and crossed through.

<sup>2</sup> *reu* first written and crossed through.

than god for to greve *and* of hym be gramyd.

Maria

¶ I trostyn in his grace I xal hym nevyr greve  
his servaunt I am in worde dede *and* thought 290  
A mayd vndefyled I hope he xal me preve  
I pray 3ow lett me nought.

Episcopus

Now be þat good lord þat all þis werd hath wrought  
If god on þe shewe ony manyr tokyn  
purgacion I trowe was nevyr so dere bowth 295  
If I may on the in Any wyse be wrokyn.

¶ holde here þe botel *and* take a large draught  
*and* abowth the Awtere go þi processyon.

Maria

to god in þis case my cawse I haue be-taught  
lorde thorwe þin helpe I drynke of þis potacyon. 300  
*hic beata uirgo bibit de potacione et postea circuiuit altare  
dicens*

Maria

Fo. 80<sup>v</sup>  
(marked 80  
twice, one  
figurefaded  
and perhaps  
crossed  
through)

God as I nevyr knew of mannys maculacion  
but evyr haue lyued in trewe virginite  
send me þis day þin holy consolacion  
þat all þis fayr peple my clennes may se.

¶ O gracyous god as þou hast chose me 305  
ffor to be þi modyr of me to be born  
saue þi tabernacle þat clene is kepte for þe  
which now am put at repref *and* skorn  
Gabryel me tolde *with* wordys he be-forð  
þat 3e of 3our goodnes wold be-come my chylde 310  
help now of 3our hy3ness my wurchep be not lorð  
A dere sone I pray 3ow help 3our modyr mylde.

Episcopus

¶ Almyghty god what may þis mene  
Ffor all þe drynke of goddys potacyon  
þis woman *with* chylde is fayr *and* clene 315  
*with*-owtyn fowle spotte or maculacion  
I can nat be non ymagynacion  
Preve hyre gylty *and* synful of lyff  
it shewith opynly by here purgacion  
Sche is clene mayde bothe modyr *and* wyff. 320

1<sup>us</sup> detracto[r]

¶ Be my fadyr sowle here is gret gyle  
 be-cawse sche is syb of 3our kynreed  
 þe drynk is chaungyd by sum fals wyle  
 þat sche no shame xuld haue þis steed.

Episcopus

325

Be-cawse þou demyst þat we do falshede  
 and for þou dedyst hem fyrst defame  
 þou xalt ryght here magre þin heed  
 beforn all þis pepyl drynk of þe same.

1<sup>us</sup> detractor

Fo. 81 ¶ Syr in good fleyth oo draught I pulle  
 If these to drynkerys haue not All spent.

330

*hic bibit et scenciens dolorem in capite cadit et dicit*

Out out Alas what heylith my sculle  
 A myn heed with ffyre me thynkyht is brent  
 Mercy good mary I do me repent  
 of my cursyd and ffals langage<sup>1</sup>.

Maria

335

Now god lord in hevyn omny potent  
 of his gret mercy 3our seknes aswage.

Episcopus

¶ We all on knes fall here on grownd  
 þou goddys hande-mayd prayng for grace  
 all cursyd langage and schame on sounnd<sup>2</sup>  
 good mary ffor-3eve us here in þis place.

340

Maria

Now god for-3eve 3ow all 3owre trespase  
 and also for-3eve 3ow all defamacion  
 þat 3e haue sayd both more and lesse  
 to myn hynderawnee and maculacion.

Episcopus

345

¶ Now blyssyd virgyne we thank 3ow alle  
 of 3oure good hert and gret pacyens  
 we wyl go with 3ow hom to 3our halfe  
 to do 3ow servys with hy3 reverens  
 I thank 3ow hertyly of 3oure benevolens  
 On to 3our owyn hous I pray 3ow 3e goo

Maria

350

<sup>1</sup> A thick line has been drawn over the original line dividing this speech and the next.

<sup>2</sup> The *w* has been written by the scribe over another letter—possibly a *u*.

and take þis pepyl hom with 3ow hens  
I am not dysposyd to passyn hens froo.

Episcopus

\* Than flare wel mayden and pure virgyne  
fare wel trewe hand-mayd of god in blys  
we aft to 3ow lowly inclyne  
and take oure leve of 3ow as wurthy is.

355

Maria

Fo. 81<sup>v</sup> Aft myghty god 3our weys wys se<sup>1</sup>  
Ffor þat hy3 lord is most of myght  
he mote 3ow spede þat 3e not mys  
In hevyn of hym to haue A syght.

360

Joseph

¶ Honouryd in hevyn be þat hy3 lord  
whos endles grace is so habundaunt  
þat he doth shewe þe trewe recorde  
of iche wylgte þat is his trewe servaunt  
That lord to wurchepe with hert plesaunt  
we bothe be bownd ryght on þis place  
which oure purgacyon us dyde graunt  
and prevyd us<sup>2</sup> pure by hie3 grace.

365

Maria

¶ Ffor sothe good spowse I thank hym hy3ly  
Of his good grace for oure purgacion  
oure clenness is knowyn ful opynly  
be vertu of his grett consolacion

370

Remainder of Fo. 81<sup>v</sup>—4½ inches—left blank.

*exPLICIT cum gaudio amen.*<sup>3</sup>

Fo. 82

¶ Joseph

L Ord What travayl to man is Wrought  
Rest in þis werd be-hovyth hym noñ  
Octauyan oure Emperour sadly hath be-sought  
Oure trybute hym to bere · ffolk must forth ichon  
It is cryed in every bourgh and cety be name

15

5

\* No paragraph sign here in MS.

<sup>1</sup> This *se* stands after *wys* (apparently in the same ink and the same hand) as a separate word.

<sup>2</sup> Some miswritten word or a second *pure* between *us* and *pure* crossed through.

<sup>3</sup> Scribbled in a later hand enclosed in rudely scribbled flourishes.



I þat am a pore tymbre wryth · born of þe blood of dauyd  
 þe Emperorys comawndement I must holde *with*  
 And ellys I were to blame.

¶ Now my wyff mary · what sey 3e to this  
 For sekyr nedys I must fforth wende 10  
 On to þe cyte of bedleem ffer hens i-wys  
 þus to labore I must my body bende.

Maria

Myn husbond *and* my spowse *with* 3ow wyl I wende  
 A syght of þat cyte ffayn wolde I se  
 If I myght of myn Alye ony *per* ffynde 15  
 It wolde be grett joye on to me.

Joseph

¶ My Spowse 3e be *with* childe . I fere 3ow to kary  
 Ffor me semyth it were werkys wylde  
 but 3ow to plese ryght ffayn wold I  
 3itt womēn ben ethe to greve · whan þei be *with* childe 20  
 now latt us Fforth wende as fast as we may  
*and* al-myghty god spede us in oure jurnay.

Maria

¶ A my swete husbond · wolde 3e telle to me  
 What tre is 3on standynge vpon 3on hylle.  
 Ffor sothe mary it is clepyd A chery tre 25  
 In tyme of 3ere · 3e myght ffede 3ow þeron 3our Ffyllle.

Maria

¶ Turne A-geyn husbond *and* beholde 3on tre  
 how þat it blomysht now so swetly.  
 Joseph

Fo. 82<sup>v</sup> Cum on Mary þat we worn At 3on Cyte  
 or ellys we may be blamyd I telle 3ow lythly. 30

Maria

¶ Now my spowse I pray 3ow to be-hold  
 How þe cheryes growyn vpon 3on tre  
 Ffor to haue *per*-of ryght ffayn I wold  
*and* it plesyd 3ow to labore so mech for me.

Joseph

¶ 3our desyre to ffylfyllle I xal Assay sekyrly 35  
 Ow · to plucke 3ow of these cheries · it is a werk wylde  
 Ffor þe tre is so hy3 · it wol not be lyghtly  
 þefore lete hym pluk 3ow cheryes · be-gatt 3ow *with* childe.

Maria

¶ Now good lord I pray þe · graunt me þis boun  
to haue of þese cherries *and* it be *þour* wyllē  
now I thank it god · þis tre bowyth to me dowid  
I may now gaderyn A-nowe · *and* etyn my ffylle. 40

joseph

¶ Ow · I know weyl I haue offendyd my god *in* trinyte  
Spekyng to my spowse these vnkynde wurdys  
Ffor now I belēve wel it may non other be 45  
but þat my spowse beryght þe kyngys son of blys  
He help us now at oure nede  
of þe kynrede of jesse · worthely were 3e bore  
Kyngys *and* patryarkys 3ow be-ffore  
afl þese wurthy · of *þour* kynred · wore 50  
as clerkys in story rede.

Maria

¶ Now gramercy husbond for *þour* report  
in oure weys wysely late us forth wende  
þe fadyr afl myghty he be oure comfort  
þe holy gost glorious · he be oure frende. 55

Joseph

Fo. 83 ¶ Heyl wurchepful sere *and* good day  
A ceteceyn of þis cyte · 3e seme to be  
of herborwe ffor spowse *and* me I 3ow pray  
Ffor trewly þis woman is fful were  
And fayn At reste sere wold she be 60  
We wolde ffulffylle þe byddynge of oure emperour  
Ffor to pay trybute As ryght is oure  
*and* to kepe oure self ffrom dolowre  
We are come to þis cyte.

Ciues

¶ Sere ostage in þis town know I non  
þin Wyff *and* þou in for to slepe  
this cete · is be-sett · *with* pepyl every won  
And 3ett þei ly *with*-owte fful every strete. 65

¶ *With*-inne no wall man comyst þou nowth  
Be þou onys *with*-inne þe cyte gate  
on-ethys in þe strete A place may be sowth  
per on to rest *with*-owte debate. 70

- ¶ Nay sere debate · *pat* wyl I nowth  
 all such thyngys passyn my powere  
 but zitt my care *and* all my thought  
 is for Mary my derlynge dere. 75
- ¶ A Swete Wyff · what xal we do  
 wher xal we logge þis nyght  
 on to þe fadyr of heffne pray we so  
 vs to kepe ffrom every wykkyd whyt. 80
- ¶ Good man O word I wyl þe sey  
 If *pou* wylt do by þe counsel of me  
 zondyr is An hous of haras *pat* stant be þe wey  
 Amonge þe bestys herboryd may 3e be. Ciues
- Fo. 83<sup>v</sup> ¶ Now þe fadyr of hefne he mut 3ow 3elde 85  
 His sone in my wombe forsothe he is  
 He kepe þe *and* þi good be fryth *and* ffelde  
 go we hens husbond for now tyme it is.
- \* But herk now good husbond a new relacyon<sup>1</sup>  
 which in my self I know ryght weþ 90  
 Cryst in me hath take in-carnacion  
 Sone wele be borne þe trowth I fele.
- ¶ In þis pore logge my chawmere I take  
 here for to A-byde þe blyssyd byrth  
 of hym *pat* all þis werd dude make 95  
 be-twyn myn sydys I fele he styrt.
- ¶ god be þin help spowse it swemyth me sore  
 þus febyly loggyd *and* in so pore degre  
 goddys sone amonge *bestys* to be bore  
 his woundyr werkys ffulfyllid must be. 100
- ¶ In An hous *pat* is desolat with-owty Any wast  
 Ffyer nor wood non here is. Maria
- Joseph myn husbond a-bydyn here I xal  
 ffor here wyl be born þe Kyngys sone of blys.

\* No paragraph sign in the MS. here.

<sup>1</sup> *rel* first written (for *rel*) and crossed through.

Joseph

105

¶ Now jentyll wyff be of good myrth  
*and* if 3e wyl owght haue telle me what 3e thynk  
 I xal not spare for schep nor derth<sup>1</sup>  
 now telle me 3our lust of mete *and* drynk.

Maria

110

¶ Ffor mete *and* drynk lust I ryght nowth  
 all-myghty god my fode xal be  
 now þat I am in chawmere brought  
 I hope ryght well my chylde to se  
 Fo. 84 Therfore husbond of 3our honeste  
 A-voyd 3ow hens out of þis place  
 And I a-lone with humylite  
 here xal abyde goddys hy3 grace.

115

Joseph

¶ All redy wyff 3ow for to plese  
 I wyl go hens out of 3our way  
*and* seke sum mydwyuys 3ow for to ese  
 Whan þat 3e trauayle of childe þis day  
 Ffare well trewe wyff *and* also clene may  
 God be 3our comforte in trinyte.

120

Maria

to god in hevyn for 3ow I pray  
 He 3ow preserve wher so 3e be.

*hic dum joseph est Absens parit Maria filium vnigenitum.*

Joseph

125

¶ Now god of whom comyth all releffe  
 And as all grace in þe is grownde  
 So saue my wyff from hurt *and* greffe  
 tyl I sum mydwyuys for here haue fownde  
 Truelynge women in care be bownde  
 with grete throwys whan þei do grone  
 god helpe my wyff þat sche not swownde  
 I am ful sory sche is a-lone.

130

¶ It is not conuengent a man to be  
 þer women gon in traualyng  
 wher fore sum mydwyff fayn wold I se  
 my wyff to helpe þat is so zenge.

135

<sup>1</sup> *derke* first written and crossed through.

Fo. 84<sup>v</sup>

¶ Why makyst þou man suche mornyng  
telli me sum dele of *þour* gret mone.

My wyf is now in gret longynge  
trauelyng of chylde *and* is a-lone  
Ffor godys loue þat sytt in trone  
as ȝe myd-wyuus þat kan *þour* good  
help my ȝouge spowse in hast a-none  
I drede me sore of þat fayr food.

be of good chere *and* of glad mood  
we ij mydwynys *with* þe wyff go  
þer was nevyr woman in such plyght stood  
but we were redy here help to do.

¶ My name is Salomec all men me knowe  
Ffor a mydwyff of wurthy fame  
Whan women travayl grace doth growe  
þer as I come I had nevyr shame.

And I am zelomye men knowe my name  
We tweyn *with* the wyl go togedyr  
*and* help þi wyff fro hurt *and* grame  
Com forth joseph go we streyth thiedyr.

¶ I thank ȝow damys · ȝe comforte my lyff  
streyte to my spowse walke we þe way  
In þis pore logge lyght mary my wyff  
hyre for to comforte gode frendys a-say.

We dare not entre þis logge in fay  
þer is þer-in so gret bryghtnes  
mone be nyght nor sunne be day  
Shone nevyr so clere in þer lyghtnesse.

Fo. 85

¶ In to þis hous dare I not goȝd  
þe woundyrffull lyght doth me affray.

than wyl my-self gon in Alon  
*and* chere my wyff if þat I may

zelomy

Joseph

140

Salome

145

150

zelomye

155

Joseph

160

Salome

zelomye

165

Joseph

Alþ heyl maydon *and* wyff I say  
how dost þou fare telle me þi chere  
the for to comforte in gesyne þis day  
tweyn gode mydwyuis I haue brought here. 170

¶ The for to helpe þat art in harde bonde  
zelomye · And salomee be comð *with* me  
Ffor dowte of drede *with-owte* þei do stond  
*and* dare not come in for lyght þat they se. 175

Maria

*hic maria subridendo dicat · Maria.*

The myght of þe godhede in his mageste  
Wyl not be hyd now at þis whyle  
the chylde þat is born wyl preve his modyr fre  
A very clene mayde *and* þerfore I smyle. 180

Joseph

¶ Why do 3e lawghe<sup>1</sup> wyff 3e be to blame  
I pray 3ow spowse do no more so  
In happ þe mydwyuys wyl take it to grame  
*and* at 3our nede helpe wele non do \*  
Iff 3e haue nede of mydwyuys lo  
*per* auenture thei wyl gon hens  
þerfor be sad *and* 3e may so  
And wynnyth alþ þe mydwyuis good diligens. 185

Maria

Fo. 85<sup>v</sup> ¶ husbond I pray 3ow dysplese 3ow nowth  
þow þat I lawghe · *and* gret joye haue  
here is þe chylde þis werd hath wrought  
born now of me þat alþ thynges xal saue. 190

Joseph

I Aske 3ow grace for I dyde raue  
O gracyous childe I aske mercy  
As þou art lord *and* I but knaue  
Ffor-3eue me now my gret foly. 195

¶ Alas mydwyuis what haue I seyð  
I pray 3ow com to us more nere  
Ffor here I fynde my wyff a mayd  
*and* in here Arme a chylde hath here 200

<sup>1</sup> A miswritten final letter (? *te* or *e*) deleted and *e* written above.

\* *yelloñy* roughly scribbled here in faint ink.



bothe mayd *and* modyr sch is in ffere  
 pat god wole haue · may nevyr more fayle  
 modyr on erth was nevyr non clere  
*With*-owth sche had in byrth travayle.

zelomy

¶ In byrth trauayle muste sche nedys haue  
 or ellys no chylde of here is born.

205

Joseph

I pray 3ow dame *and* 3e vowch-saue  
 com se þe chylde my wyff be-forn.

Salome

Grete god be in pis place  
 Swete systyr how fare 3e.

210

Maria

I thank þe fadyr of his hy3 grace  
 his owyn son *and* my chylde here 3e may se.

zelomye

¶ All heyl mary *and* ryght good morið  
 Who was mydwyfe of pis flayr chylð.

Maria

he þat no thyng wyl haue for-lorið  
 Sent me þis babe *and* I mayd mylde.

215

zelomye

¶ Fo. 86 ¶ *With* honde lete me now towch *and* fele  
 (H quire) yf 3e haue nede of medycyn  
 I xal 3ow comforte *and* helpe ryght wele  
 As other women yf 3e haue pyñ.

220

Maria

Of þis fayr byrth þat here is myñ  
 Peyne nere grevyng fele I ryght noið  
 I am clene mayde *and* pure virgyñ  
 tast *with* 3our hand 3our-self a-lon

*hic palpat zelomye beatam mariam virginem dicens*

zelomy

¶ O myghtfull god haue mercy on me  
 A merveyle þat nevyr was herd be-forn  
 Here opynly I fele *and* so  
 A fayr chylde of a maydon is borið  
 And nedyth no waschyng as other doñ  
 Fful clene *and* pure for soth is he  
*with*-outyn spot or ony polueyoið  
 his modyr nott hurte of virgynite.

225

230

¶ Coom nere gode systyr Salome  
 be-holde þe brestys of þis clene mayd  
 Fful of fayr mylke how þat þei be 235  
 And hyre chylde clene as I fyrst sayd  
 As other ben · nowth fowle arayd  
 but clene *and* pure bothe modyr *and* chylde  
 Of þis matyr I am dysmayd<sup>1</sup>  
 to se them both thus vndefyled. 240

Salome

¶ It is not trewe it may nevyr be  
 þat bothe be clene I can not be-leve  
 a mayde mylke haue<sup>2</sup> · never man dyde se  
 ne woman bere chylde *with*-owte grett greve.

Fo. 86v ¶\*I xal nevyr trowe it but I it preve 245  
 With hand towchyng but I Assay  
 in my conscience it may nevyr cleue  
 þat sche hath chylde *and* is a may.

Maria

¶ 3ow for to putt clene out of dowth  
 towch *with* 3our hand *and* wele a-say 250  
 Wysely ransake *and* trye þe trewth the owth  
 Whethyr I be fowlyd or a clene may.<sup>3</sup>

*hic tangit salomee marie et cum arescerit manus eius vlulando<sup>4</sup> et quasi flendo dicit*

Salomee

¶†Alas Alas *and* Wele a-Waye  
 Ffor my grett dowth *and* fals beleve  
 myne hand is ded *and* drye as claye 255  
 my fals vntrost hath wrought myscheve.

¶ Alas þe tyme þat I was born  
 thus to offende A-3ens goddys myght  
 myn handys power is now all lorn

<sup>1</sup> *dyf* first written for *dys* and crossed through.

<sup>2</sup> The word *haue* is crossed through in darker ink and the contraction for *ys* has been added, also in darker ink and another hand, to *mayd*.

\* This paragraph sign seems inserted by mistake.

<sup>3</sup> *ransak* roughly scribbled in the margin here.

<sup>4</sup> There is an erasure in this word; the second *l* is adapted from some other letter.

† This paragraph sign again seems inserted by mistake.

Styff as a stykke *and* may nowth plyght 260  
 Ffor I dede tempte þis mayde so bryght  
 And helde A-ȝens here pure clennes  
 In grett myscheff now am I pyght  
 Alas alas ffor my lewdnes.

¶ O lord of myght þou knowyst þe trowth 265  
 þat I haue evyr had dred of þe  
 on every power whyght evyr I haue rowthe  
*and* ȝove hem almes for loue of þe  
 Bothe wyff *and* wedowe þat Askyght for the  
 And frendles chylderyn þat haddyn grett nede 270  
 Fo. 87 I dude them cure *and* all for the  
*and* toke no rewarde of them nor mede.

¶ Now as a wrecch ffor fals be-leve  
 þat I shewyd in temptynge þis mayde  
 my hand is ded *and* doth me greve 275  
 Alas þat evyr I here assayde.

Angelus <sup>1</sup>

Woman þi sorwe to haue de-layde <sup>2</sup>  
 wurchep þat childe þat þer is borȳ  
 towch þe clothis þer he is layde  
 ffor he xal saue all þat is lorȳ. 280

Salomee

¶ O glorious chylde *and* kynge of blysse  
 I aske ȝow mercy for my trespase  
 I knowlege my synne · I demyd a-mys  
 O blyssyd babe grawnt me *sum* grace  
 Of ȝow mayde Also here in þis place 285  
 I aske mercy knelynge on kne  
 moste holy mayde grawnt me solace  
*Sum* wurde of comforte sey now to me.

Maria

¶ As goddys Aungel to ȝow dede telle  
 my chylde is medycyn ffor every sor  
 towch his clothis be my councelle  
 ȝowre hand ful sone he wyl restor. 290

<sup>1</sup> From here to the end of this play the initial of the name of speaker is marked with a red stroke.

<sup>2</sup> *leyde* originally written, the *e* altered in slightly darker ink to *a*.

*hic salomee tangit fimbriam Christi dicens*

Salomee

A now blyssyd be þis chylde euer more  
þe sone of god for sothe he is  
Hath helyd myn hand þat was for-lore  
thorwe ffals be-leve *and* demynge a-mys.

295

Fo. 87<sup>v</sup> ¶

In every place I xal telle þis  
Of a clene mayd þat god is born  
*And* in oure lyknes god now clad is  
Mankend to saue þat was for-lorn  
His modyr a mayde as sche was be-forð  
natt fowle polutyd as other women be  
but fayr *and* fresch as rose on thorið  
Lely wyte · clene with pure virginyte.

300

¶ Of þis blyssyd babe my leve now do I take  
*and* also of 3ow · hy3 modyr of blysse  
Of þis grett meracle more knowlege to make  
I xal go telle it in iche place i-wys.

305

Maria

Efare wel good dame *and* god 3our wey wysse  
In all 3our jurnay god be 3our spede  
*and* of his hy3 mercy þat lord so 3ow blysse  
þat 3e nevyr offende more in word thought nore dede.

310

zelomy

¶ And I Also do take my leve here  
Of all þis blyssyd good company.  
praynge 3our grace bothe fere *and* nere  
On us to spede 3our endles mercy.

315

Joseph

¶ The blyssyng of þat lord þat is most myghty  
mote sprede on 3ow in every place  
of all 3our enmyes to haue þe victory  
God þat best may grawnt 3ow his grace.

Amen. 320

Fo. 88 left blank.

Fo. 88<sup>v</sup> *Angelus ad pastores dicit* [Gloria in excelsis deo.<sup>1</sup>]*Angelus*

**J**Oye to god þat sytt in hevynd  
 And pes to man on erthe grownde  
 A chylde is born be-nethe þe levyn  
 thurwe hym many ffolke xul be vn-bownde  
 Sacramentys þer xul be vij  
 Wonnyn þurowe<sup>2</sup> þat childys wounde  
 Therfore I syng A joyful stevene  
 þe flowre of frenchep now is founde  
 God þat wonyght on hyz<sup>3</sup>  
 he is gloryed mannys gost to wynne  
 he hath sent salue to mannys synne  
 Pes is comyn to mannys kynne  
 thorwe goddys sleytys slyz<sup>4</sup>.

4  
16

10

1<sup>us</sup> pastor

¶ Maunfras maunfras felawe myne  
 I saw a grett lyght with shene<sup>5</sup> shyne  
 ȝit saw I nevyr so selkowth<sup>6</sup> syne  
 Shapyn vpon þe skyes  
 It is bryghtere þan þe sunne bem  
 It comyth ryght ouer all þis rem  
 Evyn above bedleēnd  
 I saw it brenne thryes.

15

20

ij<sup>us</sup> pastor

¶ Thu art my brother boosras  
 I haue beholdyn þe same pas  
 I trowe it is<sup>7</sup> tokenyng of gras

<sup>1</sup> The words *Gloria in excelsis deo* have been crossed through in a different ink.

<sup>2</sup> This word has been crossed out in darker ink, and *thorough* (?) or *therogh* (?)—there has been some double correction—written above in another hand.

<sup>3</sup> An *e* has been added to *hyz* in different ink.

<sup>4</sup> *sleytys* is partly erased, and over *slyz* is written *hye*, and the words *wysdam I saye* are added in the writing of the scribe of the interpolated Ff. 95, 96, and 112.

<sup>5</sup> *shene* crossed out and *bryght* written above in the hand of the same later scribe.

<sup>6</sup> *mercelus a* written by the same hand over *selkowth*, which is barely decipherable.

<sup>7</sup> Some miswritten letter after *is* crossed through by scribe.

<p>Fo. 89</p> <p>pat shynynge shewyght be-forið</p> <p>Balaam spak in prophesye</p> <p>A lyght xuld shyne vpon þe skye</p> <p>Whan A sone<sup>1</sup> of a mayd marye</p> <p>In bedleem were i-born.</p>	<p>25</p>
<p>¶ thow I make lyty noyse</p> <p>I am an herde þat hattyht moyse</p> <p>I herde carpynge of a croyse</p> <p>of Moyses in his lawe</p> <p>Of a mayd a barne borid *</p> <p>On a tre he xulde be torid</p> <p>delyver folkes þat arn forlorn</p> <p>The chylde xulde be slawe.</p>	<p>iiij<sup>us</sup> pastor</p> <p>30</p> <p>35</p>
<p>¶ Balaam spak in prophecie</p> <p>out of jacob xuld shyne a skye</p> <p>many ffolke he xulde bye</p> <p>with his bryght blood</p> <p>Be þat bryght blod þat he xulde blede</p> <p>he xal us brynge fro þe develys drede</p> <p>as a duke most dowty in dede</p> <p>thorwe his deth on rode.</p>	<p>iij<sup>us</sup> pastor</p> <p>40</p> <p>45</p>
<p>¶ Amos spak with mylde meth</p> <p>A frute swettere than bawmys breth</p> <p>His deth · xulde slen oure sowlys deth</p> <p>And drawe us aff from helle</p> <p>Ther fore such lyght goth be-forið</p> <p>In tokyn þat þe childe is borid</p> <p>Whiche xal saue þat is for-lorið</p> <p>As prophetys gonne spelle.</p>	<p>ij<sup>us</sup> pastor</p> <p>50</p>
<p>Fo. 89v</p>	

<sup>1</sup> some crossed out and *chylot* written above in the later hand.

\* These lines have been altered by the second hand thus :

thow I make lytyl noyse of this  
I am an herde mañ þat hattyht sayyng Amys  
I herde spekyng of a chyld of blys  
of Moyyses in his lawe  
Of a mayd a child xuldr be borne.



ii<sup>us</sup> pastor

¶ Danyel þe prophete þus gan speke  
 wyse god from woo us wreke 55  
 þi bryght hevyn þou to-breke  
 and medele þe with a mayde  
 This prophecye is now spad  
 Cryst in oure kend is clad  
 perfore mankend may be glad 60  
 As prophetys be-forn han seyð.  
 Gloria in excelsis deo *cantent*.

1<sup>us</sup> pastor

B<sup>1</sup> ¶ The prophecye of boosdras is spedly sped  
 now leyke we hens as þat lyght us lede  
 myght we se onys þat bryght on bed  
 oure bale <sup>2</sup> it wolde vnbynde 65  
 We xulde shadyr <sup>3</sup> for no shoure  
 buske <sup>4</sup> we us hens to bedleem boure  
 to se þat fayr fresch flowre  
 the mayde mylde in mynde.

ij<sup>us</sup> pastor

¶ Lete us ffolwe with all oure myght  
 With songe and myrth we xul us dyght  
 and wurchep with joye þat wurthy wyght  
 þat lord is of mankynne  
 Lete us go fforthe <sup>5</sup> fast on hye 70

Co. 90 And honowre þat babe wurthylye *tunc pastores cantabunt ⁊ stella*  
 with merthe songe and melodye *celi extirpauit ⁊ quo facto ibunt*  
 haue do þis songe be-gynne. *ad querendum christum.*

1<sup>us</sup> pastor

A Ey · Ey · þis was a wondyr note

<sup>1</sup> The marginal letters B, A, C indicate the order of the passages. They are slightly rubricated. It will be noted that a third shepherd's speech is missing here. The disturbance of the text is connected with the cancelling of the angels' song at the beginning of the play. It is not irrelevant that the humorous passage marked A closely resembles a passage in the Chester Shepherds' play. It would appear to be a borrowed interpolation replacing a speech from the third shepherd.

<sup>2</sup> *bale* crossed out and *sorow* written above by the later hand.

<sup>3</sup> *shadyr* crossed out and *not let* written above by the later hand.

<sup>4</sup> *buske* crossed out and *go* written against it in the margin by the later hand.

<sup>5</sup> This *ff* is miswritten with three strokes.

þat was now songyn above þe sky  
I haue þat voys fful wele I wote  
þei songe gle glo glory.

80

ij<sup>us</sup> pastor

¶ Nay so moty the so was it nowth  
I haue þat songe fful wele i-nvñ<sup>1</sup>  
In my wytt weyl it is wrought  
It was gle glo glas glum.

85

iiij<sup>us</sup> pastor

¶ The songe me thought it was glory  
and aftyr-warde he seyde us to  
þer is a chylde born xal<sup>2</sup> be a prynce myghty  
Ffor to seke þat chylde I rede we go.

i<sup>us</sup> pastor

C ¶ Heyle floure of flourys fayrest i-fownde  
Heyle perle peerles prime rose of prise  
heyl blome on bedde we xul be vn-bownde  
with þi blody woundys and werkys full wyse  
heyl god grettest I grete þe on grownde  
þe gredy devyl xal grone grysly as a gryse  
whan þou wynnyst þis worlde with þi wyde wounde  
and puttyst man to paradys with plenty of prys  
to loue þe is my delyte

90

95

Heyl floure fayr and fre

Lyght from þe trynyste

100

Heyl blyssyd mote þou be

heyl mayden fayrest in syght.

ij<sup>us</sup> pastor

¶ Heyl floure ovyr flowrys fowndyn in fryght<sup>3</sup>  
Heyl Cryst kynde in oure kyth  
Heyl werker of wele to wonyn us wyth  
Heyl wynerer i-wys  
Heyl formere and frende  
Heyl fiellere of þe fende  
Heyl clad in oure kende

105

heyl prince of paradys.

110

<sup>1</sup> The v has been written by the scribe (?) over some other letter—?o or a half-formed u.

<sup>2</sup> xal written twice in MS. crossed through in different ink.

<sup>3</sup> So in MS. for fryth.

iiij<sup>us</sup> pastor

¶ Heyl lord ouer lordys þat lyggyst ful lowe  
 Heyl kyngge ovyr kyngys þi kynrede to knowe  
 Heyl comely knyth þe deuyt to ouer throwe  
 Heyl flowre of alle  
 Heyl werkere to wynne  
 bodyes bowndyn in synne  
 Heyl in a bestys bynne  
 Be-stad<sup>1</sup> in a stalle.

115

joseph

¶ Herdys on hylle<sup>2</sup>  
 beth not styлле  
 but seyth þour wyлле  
 to many A man  
 How god is born  
 þis mery morn  
 þat is for-lorn  
 fyndyn he can.

120

125

1<sup>us</sup> pastor

¶ We xuff telle  
 be dale *and* hylle  
 How harwere of helle  
 was born þis nyght  
 myrthis to melle  
*and* fendys to quelle  
 þat were so felle  
 Aȝens his ryght.

130

ij<sup>us</sup> pastor

¶ Ffare wel babe *and* barne of blys  
 Ffare wel lord þat lovely is  
 þe to wurcheþ þi feet I kys  
 on knes to þe I falle  
 The to wurchepe I falle on kne  
 all þis werd may joye of þe  
 now fare wel lorde of grett pouste  
 ȝa fare wel kyngge of alle.

135

140

<sup>1</sup> This *d* is adapted from some miswritten letter.

<sup>2</sup> From line 119 to line 134 two lines are written as one divided by two black strokes and one red.

iiij<sup>us</sup> pastor

¶ Thow I be þe last þat take my leve  
 3it fayre mullynge take it nat at no greve  
 now fayre babe wele mut þou cheve  
 Ffayr chylde now haue good day  
 Ffare weyl myn owyn dere derlyng  
 I-wys þou art a ryght fayr thyng  
 Ffare wel my lorde *and* my swetyng  
 Ffare wel born in pore Aray.

145

150

Maria

¶ Now 3e herd-men wel mote 3e be  
 Ffor 3oure omage *and* 3our syngyng  
 my sone xal a-qwyte 3ow in hefne se  
*and* 3eue 3ow all ryght good hendyng.

Amen.

Remainder of Fo. 91—3 $\frac{3}{4}$  inches—left blank.

Fo. 91<sup>r</sup> blank except for the following scribbings in different hands of a later date than the MS. :

1. W. William Dere  
 Polerd.
2. Wylliam Dere.
3. John Hasycham.
4. John Taylphott of Parish Bedonson  
 wee that will not when we paie  
 when we would we shall saie\* nay.

¶ Herode[

Fo. 92<sup>1</sup>

**A**S a lord in ryalte in non Regyoñ<sup>2</sup> so ryche  
 And rulere of all remys I ryde in ryal a-ray  
 Ther is no lord of lond in lordchep to me lyche  
 non lofflyere<sup>3</sup> non lofsummere evyr lastyng is my lay.

\*1 Of bewte *and* of boldnes I here ever-more þe belle  
 Of mayn *and* of myght I master every man  
 I dyngre *with* my dowtynes þe devyl down to helle  
 Ffor bothe of hevyn *and* of herth I am kyng sertayñ.

18

\* Or *find*.

<sup>1</sup> Ff. 92 and 93 are narrower than the rest, more margin having been cut away. Half the number 18 has been thus clipped.

<sup>2</sup> *Regyoñ* omitted and written above the line.

<sup>3</sup> The *ff* is written over some other letter.

\*1 No paragraph sign in MS. here.

¶ I am þe comelyeste kyng clad in gleteryng golde  
 3a *and* þe semelyeste syre þat may be-stryde a stede 10  
 I welde att my wyll all wyghtys upon molde.

\* ¶ 3a and wurthely I am wrappyd in a wurthy wede  
 3e knyghtys so comely bothe curteys *and* kene  
 to my paleys wyl I passe · full prest I 3ow plyth  
 3e dukys so dowty ffolwe me be-dene 15  
 On to my ryal paleys þe wey lyth ful ryght.

¶ Wyghtly fro my stede I skyppe down in hast  
 to myn hey3 hallys I haste me in my way  
 3e mynstrell of myrth blowe up a good blast  
 Whyll I go to chawmere *and* chaunge myn array. 20  
 1<sup>us</sup> rex

¶ Heyl be 3e kyngys tweyne  
 Fferre rydyng out of 3our regne  
 me thynkyth be 3our presentys seyne  
 3e sekyn oure sauour  
 Ffro Saba haue I folwyd fferre 25  
 the glemyng of 3on gay sterre  
 a chyldys blood xal bye vs dere  
 þat þer is born in bestys boure.

¶ My name is kyng Baltazare  
 Fo. 92<sup>v</sup> Of prophetys speche I am ware 30  
 Therfore a ferre wey I fare  
 A maydenys childe to seche  
 Ffor he made man of þe moolde  
*and* is kyng of hevyn holde  
 I wyl hym offere þe rede golde 35  
 as reson wyl me teche.

*Secundus rex*

¶ Melchizar þat my name is kydde  
 in hote loue myn hert is hydde  
 to þe blosme upon his bedde  
 born by bestys bynne 40  
 in tarys I am kyng with crowne  
 by bankys *and* brymmys browne  
 I haue traunaylid by many a towne  
 my lordys love to wyne.

\* Paragraph sign inserted a line too high.

¶ I seke hym *with* ensens sote 45  
 of all prestys he xal be rote  
 his bryght blood xal be oure bote  
 to brynge vs out of bende  
 The childe xal be chosyn a preste  
 in all vertuys fflowndyn meste 50  
 be-forn his faderys fayr breste  
 Ensens he xal up sende.

Tercius Rex

¶ In ypotan And Archage  
 I am kyng knowyn in kage  
 to seke a childe of Semlant sage 55  
 I haue faryn ryght fferre  
 Jasper is my name knowyn  
 in many countres þat are myn owyn  
 thorwe byttyr blastys þat gyn blowyn  
 I stryke aftere þe sterre. 60

Fo. 93 ¶ I brynge myrre to my present  
 A byttyr lycour verament  
 Ffor he xal th[o]lyn<sup>1</sup> byttyr dent  
 In a maydonys flesch is clad  
 on byttyr tre he xal be bent 65  
 Man *and* god omnypotent  
*with* byttyr betynge his fflesch be rent  
 tyl all his blood be bledde.

Her[ode

¶ Now I regne . . . þe<sup>2</sup> kyng A-rayd ful Rych  
 Rollyd in rynggys *and* robys of array 70  
 Dukys *with* dentys I dryve in to þe dych  
 my dedys be ful dowty demyd be day  
 I xall marryn þo men þat r . . . n on a myche<sup>3</sup>  
*and* þer-inne sette here sacramentys sottys . . . say<sup>4</sup>

<sup>1</sup> *tholyn* has been in great part erased and the word *suffyr* written over it by the second (Ff. 95, 96) hand.

<sup>2</sup> Over an illegible word and *þe*, *lyk a* has been written by the later hand.

<sup>3</sup> The latter part of this line has been altered in the second hand to (*þo*) *heretykys* (*þat*) *beleuen a-myse*.

<sup>4</sup> *þer-inne* has been changed to *þerin*; *here to there*; and from *sottys* to the end the line has been altered by erasure and adaptation to: *falsse þey are*



per is no lorde in pis werde<sup>1</sup> þat lokygh me lyche<sup>2</sup> 75  
 Ffor to lame l . . . rys<sup>3</sup> of þe lesse lay  
 I am jolyere than þe jay  
 Stronge thevys to steke  
 þat wele oure lawys breke  
 on þo wrecchis I wyll be wreke 80  
*and hont hem vndyr ha[y].*

Fo. 93v

¶ In kyrtyl of camnaka kynge am I cladde  
 Cruel *and* curryd in myn crowne knowe  
 I sytt in vndyr<sup>4</sup> sesar in my se . . e<sup>5</sup> sadde 85  
 Sorwyn to sottys such seed wyll I sowe  
 Boys now blaberyn bostyrge of a baron bad  
 In bedde (?)<sup>6</sup> is born be bestys suche bost is blowe  
 I xal prune þat paphawk *and* prevyn hym as a pad<sup>7</sup>  
 Scheldys and shaftys sh . . . lh . . . y sowe<sup>8</sup>  
 my knyghtys xaln rydyn on rowe<sup>9</sup> 90  
 knave<sup>10</sup> chylderyn ffor to qwelle  
 be mahound dyngne duke of helle  
 Sowre deth his lyff xall selle  
 Such thrett wolde me throw<sup>11</sup>.

¶ Styward<sup>12</sup> bolde 95\*  
 walke þou on wolde<sup>13</sup>

*I say.* The words cannot be deciphered with certainty as the adaptation is confused.

<sup>1</sup> An *l* has been inserted in this word.

<sup>2</sup> *lyche* has been altered to *lyke i-wysse*.

<sup>3</sup> This word, altered by the reviser to *heretykkys*, may be lo[ve]rys or le[ve]rys.

<sup>4</sup> *in* has been altered to *here*, and the *v* of *vndyr* to *o*.

<sup>5</sup> The later writer has *sette*, the *tt* being written over an erasure.

<sup>6</sup> This word is uncertain; the reviser has altered it to *bedlem*.

<sup>7</sup> *prune* altered to *prycke*, and *paphawk* to *paddocke*.

<sup>8</sup> Two or three words of some thirteen letters indecipherable in this line. The reviser alters *shaftys* to *sperys* and continues: *schall I ther (sowe)*.

<sup>9</sup> *xaln* (or *xuln*) altered to *xalle*, and an *a* inserted between *on* and *rowe*.

<sup>10</sup> A *k* between *knave* and *chylideryn* crossed through by original scribe.

<sup>11</sup> *thrett* altered to *threttys* and *throw* to *ouerthrow*.

<sup>12</sup> *Styward* crossed through. Only the last letters *or* of the substituted word remain, the rest having been cut away with the margin.

\* From line 95 to line 150 two short lines are printed in one, divided as before.

<sup>13</sup> *ouer mowle* substituted by second hand for *on wolde*.

and wisely beholde  
 All Aboute  
 If Any thyng  
 shuld greve þe kyng  
 brynge me tydyng  
 if þer be ony dowte.

100

Senescallus

[¶]<sup>1</sup> Lord kyng in crowne  
 I go fro towne  
 by bankys browne  
 I wyll a-byde  
 And with eryl lyste  
 est and west  
 iff any geste  
 on grownde gynnyth glyde.

105

110

[H]erodes nup<sup>2</sup>. . .

*Tunc ibit senescallus et obuiabit tribus regibus et dicit eis*

[¶]<sup>1</sup> Kyngys iij  
 vndyr þis tre  
 In þis countre  
 why wyll ȝe abyde  
 Herowde is kyng  
 of þis wonyng  
 On to his dwellyng  
 now xul ȝe glyde.

115

1<sup>us</sup> Rex

[¶]<sup>1</sup> Now lede us alle  
 to þe kyngys halle  
 how it befalle  
 we pray to the  
 wyttys to wete  
 he may us pete  
 In flesshe be glete  
 godys frute fre.

120

125

<sup>1</sup> These paragraph marks have been cut away with the margin.

<sup>2</sup> This, which appears to be a stage direction, is faintly written in the later hand in the margin, and has been partly cut away. The second word (or words) is not certainly decipherable—? nuper. . .

Senescallus

[¶]<sup>1</sup> Ffolwith in stownde  
 vpon þis grownde  
 to þe castel rownde  
 I xal ȝow tech  
 Where<sup>2</sup> kynges gynny<sup>3</sup> wyde  
 vp in þis tyde  
 in pompe *and* pryde  
 his myght gynnyth reche.

130

[¶]<sup>1</sup> Sere kyng in trone  
 here comyth a-none

135

Fo. 94 by strete *and* stone  
 kyngys thre  
 They bere present  
 what thei haue ment  
 ne whedyr thay arn bent  
 I can not se.

140

Herodes Rex

¶ I xal hem craue  
 what they haue  
 If they raue  
 or waxyn wood  
 I xal hem reve  
 here wyttys deue  
 here hedys cleue  
 And schedyn here blood.

145

150

1<sup>us</sup> Rex

¶ Heyl be þou kyng in kage ful hye  
 Heyl we nyghe þin halle ryght nye  
 Knowyst þou ought þat chyld slye  
 He is born here a-bowth  
 He is born of a mayd ȝyng  
 he xal be kyng ouer every kyng  
 We go to seke þat louely thyng  
 to hym flayn wolde I lowth.

155

<sup>1</sup> Paragraph marks cut away with the margin.

<sup>2</sup> The *h* omitted and written small above the line by the scribe.

<sup>3</sup> *gynny* altered by reviser to *wonyt*.



come aȝen þis same way  
 þe trewth to me to telle  
 come *and* telle me as ȝe spede 195  
*and* I xal qwyte ryght wel ȝour mede  
 with gold *and* tresour *and* rygh wede  
 .with furrys rych *and* wurth pelle.

1<sup>us</sup> Rex

¶ Kynge haue good day  
 I go my way 200<sup>1</sup>  
 to seche  
 lord of myght  
 he xal be ryght  
 oure leche.

ij<sup>us</sup> Rex

¶ Kynge fful sterne 205  
 be felde *and* ferne  
 I goo  
 to sekyn a kynge  
 he takyth wonynge  
 in woo. 210

iij<sup>us</sup> Rex

¶ If we hym fynde  
 oure kynge ful kynde  
 be a may  
 Ffrom kynge *and* qwen  
 we comyn aȝen 215  
 þis day.

*transient.*<sup>2</sup> Herodes Rex

¶ A Fy Fy on talys þat I haue ben tolde  
 here be-forȝ my cruel kne  
 how xulde a barȝ wax so bolde  
 be bestys yf he born be 220  
 he is yong *and* I aȝd old  
 An hardy kyng of hye degre

Fo. 95<sup>3</sup>

<sup>1</sup> From line 199 to line 216 three lines are written in one, divided as before.

<sup>2</sup> This word is in a later hand, but not apparently that of the Ff. 95-6 scribe.

<sup>3</sup> Ff. 95 and 96 are interpolated and the writing is different, being the same as that of Fo. 112 and as that in which alterations are made in several plays, notably in the Shepherds and Magi plays and the Resurrection play. Ff. 95, 96, and 112 are not rubricated.

This daye the kynggys xal be<sup>1</sup> kold  
 If þey cum ageyne be me  
 My goddys I xalt vp-reyse  
 A derke devyl with falsnese I saye  
 Shall cast a myst in þe kynggys eye  
 Be bankys and be<sup>2</sup> dalys drey  
 þat be derk þei xalt cum this weyys.

225

Go we to sek ovr lord and our lech  
 yon stere with us tech þe weyis full sone  
 To saue vs from myschyff god I here be-sech  
 on to his joyis þat we may rech  
 I pray hem of this bone.

primus [Rex  
 230

α *Tunc ibunt reges cum muneribus ad ihesum et primus rex dicit*  
 Heyle be þou kyng Cold clade  
 heyft with maydynnys mylk fade  
 heyft I cum to þe with gold glade  
 As wese wrytyng bere it record  
 gold is þe<sup>3</sup> rycheeste metall  
 And to weryng most ryall  
 gold I gyft þe in this haft  
 And know þe for my lorde.

235

240

ij<sup>us</sup> r[ex

Lorde I knele vpon my kne<sup>4</sup>  
 Sote encence I offere to the  
 Thow xalte be þe fyrst of hyz degre<sup>5</sup>  
 non so mekelt of myght  
 In goddys howse as men xalt se  
 Thow xalt honour þe trynite  
 iij personys in oon gode free  
 And all oo lord of myght.

245

250

Fo. 95v

Lord I knele downe be thy bede  
 In maydyns fleshe þou arte hede  
 Thy name xal be<sup>6</sup> wyde rede  
 And kyng ouer all kynggys

iiij<sup>us</sup> r[ex

<sup>1</sup> *xalbe* (one word) in M.S.

<sup>2</sup> A miswritten letter before *be* crossed through.

<sup>3</sup> Omitted and written above the line.

<sup>4</sup> *Knele* first written and crossed through.

<sup>5</sup> *dr* first written and crossed through.

<sup>6</sup> *xalbe* as above in MS.



Byttyr myre to þe I brynge 255  
 ffor bytter dentys oñ þe þei xat̃ dyng  
 and byttyr deth xat̃ be þy endyng  
 And þerfor I make mornyng <sup>1</sup>.

Maria

Kynggys kynde  
 ffrome þe fende 260  
 god̃ yow defende  
 homwarde 3e wende  
 and to your placys 3e lende  
 þat 3e xulde tende.

primus rex

Now haue we þe place fownde 265  
 To Herode go we this stownde  
 with ovr wordys we were bownde  
 That we xulde cum a-geyne  
 go we a pace and sey ovr spech  
 ffor we haue fownde our lord̃ and lech 270  
 All þe truth we wytt̃ hem tech  
 how þe kyng is borne of a quene.

ij<sup>us</sup> rex

Myn hede is <sup>2</sup> hevy as lympe of leede  
 But yf I slepe I am a-drede  
 My witt xat̃ fare þe wurse 275  
 I wax hevy in lyme and flamke <sup>3</sup>  
 Downe I ley me vpoñ this banke  
 Vnder this bryght sterre i-wys.

iiij<sup>us</sup> rex

Broþer I must lye þe bye  
 I will go neuer ouer þis styte 280  
 Tytt̃ I haue a slepe  
 The yong kyng and his móþer máry  
 Saue vs all <sup>4</sup> frome euery velauny  
 Now Cryst vs save and kepe.

Primus rex

Fo. 96 Such hevynese haue vs cawght <sup>5</sup> 285  
 I must drynk with yow a drawght

<sup>1</sup> First written *mornygys* as the rhyme demands. The *ys* contraction has, however, been erased.

<sup>2</sup> *is* omitted and written above the line.

<sup>3</sup> So in MS.

<sup>4</sup> *all* omitted and written above the line.

<sup>5</sup> This line, written too far to the left, is crossed out and rewritten.

To slepe a lytyll whyle <sup>1</sup>  
 I am hevy heed<sup>d</sup> and footte  
 I xulde stumbyff at resch and root  
 And I xuld<sup>d</sup> goo a myle.

290

ⲁ <sup>2</sup> *Hic dormiunt reges et venit Angelus et dicit eis*

Ange[us]

ȝe kynggys on this hilt  
 Werk ȝe not aftyr herodys wyff  
 for <sup>3</sup> ȝf ȝe do he wyff yow kyff  
 þis day or nyght  
 My lorde yow sent this tydyng  
 to <sup>4</sup> Rest yow kynggys in rych clothyng  
 And when ȝe rysyn and goo to your dwellyng  
 Tak home þe wey full ryght

295

whether þat ȝe be <sup>5</sup> wakynd or slepe <sup>6</sup>  
 My lorde god<sup>d</sup> xaff yow keppe  
 In goode tyme ȝe dede down drepe  
 To take yowr rest  
 herode to þe devyff he tryst.

300

loke ferþer

Fo. 96<sup>v</sup>—left blank.

Fo. 97 <sup>7</sup>

herowdys to þe devyl he tryste  
 to marre ȝow in a myrke <sup>8</sup> myste  
 my lord god is ful of lyste  
 to glathe ȝow for his geste.

305

¶ And þerfore kyngys whan ȝe ryse  
 Wendyth ferth be weys wyse  
 þer ȝour hañ be <sup>9</sup> sett in syse  
 in dyverse londe

310

<sup>1</sup> *wyll* first written and crossed through.

<sup>2</sup> This and the similar sign on Fo. 95 are very roughly made.

<sup>3</sup> *for* omitted and written in the margin against *yf*.

<sup>4</sup> *to* omitted and written in the margin against *Rest*.

<sup>5</sup> *be* omitted and written above the line.

<sup>6</sup> *slepyne* first written and crossed through.

<sup>7</sup> With Fo. 97 the original hand is resumed.

<sup>8</sup> *myrke* altered by reviser to *thyke*.

<sup>9</sup> Some erasure between *hañ* and *be*.

ffadyr <sup>1</sup> of god in all thyng  
 hath 3ow grawntyd his swete blyssynge  
 he xal 3ow saue ffrom all shendynge  
 with his ryght honde.

*Tunc surgant reges et dicat*

Primus Rex

¶ A bryght sterre ledde us in to bedleem  
 A bryghtere thyng I saw in drem  
 bryghtere than þe sunne been  
 An Angell I saw ryght here  
 þe fayre flowre þat here gan falle  
 ffrom herowdys kynge he gan vs kalle  
 he taught vs hom tylt oure halle  
 A wey by a-nother mere.

315

320

2<sup>us</sup> Rex

¶ I saughe a syght <sup>2</sup>  
 myn hert is lyght  
 to wendyn home  
 god fful of myght  
 hath us dyght  
 ffro develys dome.

325

3<sup>us</sup> Rex

¶ Oure god I blysse  
 he sent us i-wys  
 his Aungel bryght  
 now we wake <sup>3</sup>  
 þe wey to <sup>4</sup> take  
 home full ryght.

330

Fo. 97<sup>v</sup>

¶ Symeon Justus

19

I Haue be prest in jherusalem here  
 And tawth goddys lawe many A 3ere  
 desyrynge in all my mende  
 þat þe tyme we <sup>5</sup> neyhand nere  
 In which goddys son xul Apere

5

<sup>1</sup> þe has been added before *ffadyr* by the reviser.

<sup>2</sup> From line 323 to line 334 three lines are written in one, divided as before.

<sup>3</sup> *be* inserted before *wake* by the Ff. 95-6 hand.

<sup>4</sup> *to* crossed out and *we* written above the line by the Ff. 95-6 hand.

<sup>5</sup> So in MS. for *were*.

in erthe to take mankende  
Or I deyde þat I myght fynde  
my sayvour with myn ey to se  
but þat it is so longe be-hynde  
it is grett dyscomforte · on to me.

¶ Ffor I wax old *and* wante my myght  
*and* be-gynne to fayle my syght  
 þe more I sorwe þis tyde  
 save only as I telle þow ryght  
 god of his grace · hath me hyght  
 þat blysful byrth to byde  
 Wherfore now here be-syde  
 to *sancta sanctorum* · wyl I go  
 to pray god to be my gyde  
 to comfort me aftyr my wo  
*here Symeon knelyth and seyth*

¶ A gode god · in trinite  
Whow longe xal I abyde the  
tyl þat þou þi son þou<sup>1</sup> doth sende  
þat I in erth myght hym se  
good lord consydyr to me  
I drawe fast to An ende  
þat or my strenthis fro me wende  
gode lorde send dow<sup>2</sup> þi son  
þat I with my ful mende  
myght wurchepe hym if I cou<sup>3</sup>.

Po. 98 ¶ Bothe with my fete · *and* hondys to  
to go to hym *and* handele also  
my eyn to se hym in certayn  
my tonge for to speke hym to  
*and* all my lemys to werke *and* do 35  
In his servyse to be bayn.  
Send forth þi son · my lord sovereyn  
hastely A-non *with-owte* teryenge.  
Ffor fro þis world · I wolde be flayn  
It is contrary to my levyngē. 40

<sup>1</sup> So in MS. Should one  $\beta^n$  ( $\beta^u$ ) be expanded to  $\beta^n \alpha^n$ ?

<sup>2</sup> So in MS.      <sup>3</sup> Angelus scribbled here in the margin.

Angelus<sup>1</sup>

¶ Symeon leff þi careful stevene  
 Ffor þi prayer is herd in hevene  
                                   to jherusalem flast now wyne  
 And þer xalt se ful evene  
 he þat is goddys son ffor to nemene<sup>2</sup> 45  
                                   in þe templ<sup>3</sup> þer þou dwellyst inne  
 The dyrknes of orygynal synne  
 he xal make lyght *and* clarefye  
*and* now þe dede xal be-gynne  
 whiche hath be spokyn be prophecie.

Symeon 50

¶ A. I thanke þe lord of grace  
 þat hath grauntyd me tyme *and* space  
                                   to lyve *and* byde thys  
*and* I wyl walk now to þe place  
 Where I may se þi sonys face 55  
                                   which is my joye *and* blys  
 I was nevyr lyghtere i-wys  
 to walke · nevyr here be-forn  
 Ffor a mery tyme now is  
 Whan god my lord is born. 60

Anna prophetessa

¶ Al heyl symeon what tydyngys with 3ow  
 Why make 3e al þis myrth now  
                                   telle me whedyr 3e fare.

Symeon

Anne prophetes · *and* 3e wyst whov  
 So xulde 3e · I make A-vow 65  
                                   *and* all maner men þat Are  
 Ffor goddys son as I declare  
 Is born to bye mankende

Fo. 98v

Oure savyour is come to sesyn oure care  
 þerfore haue I grett merth to wende. 70

¶ And þat is þe cawse I hast me  
 On to þe temple hym to se  
                                   *and*<sup>4</sup> þerfore lett me not good frende.

<sup>1</sup> Some words in another ink are written against *Angelus*, and have been clipped with the margin: *Cum do . . .*

<sup>2</sup> So in MS.

<sup>3</sup> So in MS.

<sup>4</sup> A miswritten *and* deleted.

Anna

Now blyssyd be god in trinyte

syn þat tyme is come to be

75

*and with 3ow wyl I wende*

To se my savyour ende

*and wurcheppe hym Also*

*with all my wyl and my ful mende*

As I am bound · now wyl I do.

80

*Et tunc ibunt Ambo ad templum. et prophetissa.*

Symeon

¶ In þe temple of god · who vndyrstod

þis day · xal be offeryd *with* mylde mood

which þat is kyng of Alle.

þat xal be skorgyd *and* shedde his blood

*And* Aftyr dyen on þe rood

85

*With*-owtyn cawse to calle

Ffor whos passyon þer xal be-falle

Swyçh a sorwe bothe sharpe *and* smerte

þat as a swerd perce it xalle

3eueue thorwe his moderys herte.

90

Anna prop[hetissa

¶ 3a þat xal be as I wel fende<sup>1</sup>

Ffor redemption of All mankende

þat blysse ffor to restore

Whiche hath be lost fro oute of mende

As be oure fadyr of oure owyn kende

95

Adam *and* Eue be-ffore.

Maria

¶ Joseph my husbond · *with*-owtyn mys

3e wote þat ffourty days nere is

Sythe my sonys byrth fful ryght

For. 99 Wherfore we must to þe temple i-wys

100

þer fore to offre oure sone of blys

up to his fadyr *in* hyght

And I in goddys syght

puryfied ffor to be

in clene sowle *with* al my myght

105

in presence of þe trinyte<sup>2</sup>

<sup>1</sup> *fende* has been altered to *fynde* by another hand.

<sup>2</sup> Lines 103-6 are written in two long lines divided by black strokes without rubrication.



Joseph

¶ To be purefyed · haue ȝe no nede  
 ne þi son · to be offeryd · so god me spede  
     ffor fyrst þou art ful clene  
 Vndefowlyd in thought *and* dede 110  
*and* a-nothyr þi son *with*-owtyn drede  
     is god *and* man to mene  
 Wherefore it nedyd not to bene  
 but to kepe þe lawe · on moyses wyse  
 Wherefore we xal take us be-twene *Et ibunt ad templum.* 115  
 Dowys *and* turtelys ffor sacrefyee.

Symeon

¶ Añ heyl my kyndely comfortour

Anna prophetissa

Añ heyl mankyndys creatoure

Symeon

Añ heyl þou god of myght

Anna prophetissa

Añ heyl mankyndys savyour 120

Symeon

Añ heyl bothe kyng *and* emperour

Anna prophetissa

Añ heyl As it is ryght

Symeon

Añ heyl · Also mary bryght

Anna prophetissa

Añ heyl · Salver of Seknes

Symeon

Añ heyl lanterne of lyght 125

Anne prophetissa

Añ heyl þou modyr of mekenes.

Maria

¶ Symeon · I vnderstand *and* se  
 þat bothyn of my sone *and* me  
     ȝe haue knowynge clere  
*and* also in ȝour compane 130  
 my sone desyryth for to be  
     *and* þer-flore haue hym here.

Symeon

Fo. 99v    Welcome prynce *with*-owte pere  
 Welcome goddys owyn sone  
 Welcome my lord so dere 135  
 Welcome *with* me to wone.

*et Accipiet Ihesum.*

Suscepimus deus *misericordiam* tuam.

¶ Lord god in mageste  
 we haue receyvyd þis day of þe  
 in myddys of þi temple here  
 thy grett mercy As we may se 140  
 therfore þi name of grett degre  
 be wurchepyd in aȝl manere  
 Over aȝl þis werde bothe fer *and* nere  
 ȝevyn on to þe vnterest ende  
 Ffor now is man out of daungere 145  
*and* rest *and* pes to Aȝl man-kende.

Nunc dimittis *seruum tuum domine*, etcetera. *The psalme songyn every vers and þer quyt Symeon pleyth with þe child<sup>r</sup> and quhan þe psalme is endyd · he seyth*

¶ Now lete me dye lorde *and* hens pace  
 Ffor I þi servaunt in þis place  
 haue sen my savyour dere  
 Whiche þou hast ordeyned be-forn þe face 150  
 Of Al mankynde þis tyme of grace  
 opynly to Appere  
 þi lyth is shynand<sup>r</sup> clere  
 to Aȝl mankyndys savacion  
 mary take ȝour childe now here 155  
*and* kepe wel · þis man is savacion.

Anna *prophetissa*

Fo. 100 ¶ Ne I rowth nere to dye Also<sup>1</sup>  
 Ffor more than flowre skore ȝere *and* to  
 þis tyme hath bede to se  
 And sythe þat it is come þer to 160  
 What goddys wyl is *with* me to do  
 ryght evyn<sup>2</sup> so mot it be.

Joseph

Take here these candelys thre  
 Mary · Symeon · And Anne  
 And I xal take þe fowrte to me 165  
 to offre oure child up thanne.

<sup>1</sup> The words *to Aȝl mankyndys* are written as beginning of the next line and crossed through.

<sup>2</sup> First written ȝevyn, the initial ȝ being crossed through.

Maria

¶ Hyest Ffadyr god of powere  
 your owyn dere son I offre 3ow here  
 as I to your lawe Am sword

Receyve þi childe in glad manere 170

Ffor he is þe fyrst þis childe so dere  
 þat of his modyr is born

but þow I offre hym 3ow be-forn

good lord 3it 3yf me hym A-3en

Ffor my comforte were fully lorn

If we xuld longe A-sondyr ben.

*Mari leyth þe childe*

*on þe Autere*

Joseph

¶ Sere prest of þe temple now  
 haue he<sup>1</sup> ffyff pens · vnto 3ow  
 oure childe A3en to take

It is þe lawe As 3e woot how.

180

Capellanus

Joseph · 3e An do ryght A-now

As for your childys sake

But othere offerynge 3ett must 3e make

and þefore take your sone mary

In meche joye 3e may A-wake

185

Whylys he is in your company.

Maria

Fo. 100v ¶ Ther to I am ful glad and fayn  
 Ffor to receyve my childe Agayn  
 ellys were I to blame.

And Aftere-warde · ffor to be bayn

190

to offre to god in ful certayn

As in my sonys name

With ffowlys bothe wylde and tame

Ffor in goddys servyse<sup>2</sup> I xal nevyr irke.

Joseph

Lo mary · haue here tho same

195

to do þi dewtys · of holy kyrke.

And þer mary offeryth ffowlys on to þe Autere and seyth ·

Maria

All-myghty-fful fadyr · mercyful kyng

Receyvyth now þis lytyl offerynge

<sup>1</sup> So in MS. for *here*.

<sup>2</sup> The word *servyse* omitted and written above the line.

Ffor it is þe fyrst in degre  
 þat 3our lytyl childe so 3ynge 200  
 presentyth to-day be my shewyng  
 to 3our hy3 mageste  
 Of his sympyl poverte  
 be his devocion *and* my good wyll  
 Vpon 3our Awtere receyve of me 205  
 3our sonys offrynge As it is skylle. 1468.<sup>1</sup>

Remainder of 100<sup>v</sup>—2½ inches—left blank.

Fo. 101

*Tunc respiciens senescallus vadyt ad herodem dicens*

¶ Senescallus

L Ord I haue walkyd be dale *and* hylle  
 And wayted as it is 3our wyll  
 The kyngys iii. stelyn away full styll  
 thorwe bedleem londe  
 They wyl nevyr so moty the 5  
 Com̃ in þe lond of Galyle  
 Ffor to se 3our fay<sup>2</sup> cete  
 ne dedys of 3our honde.

herodes Rex<sup>3</sup>

¶ I ryde on my rowel ryche in my regne  
 Rybbys fful reed with rape xal I rende 20<sup>4</sup> 10  
 popetys *and* paphawkys I xal puttyn in peyne  
 with my spere prevyñ pychyn *and* to pende  
 The gomys with gold crownys ne gete nevyr ageyñ<sup>5</sup>  
 to seke þo sottys sondys xal I sende  
 Do howlott howtyn hoberd *and* heyñ 15  
 Whan here barnys blede vndyr credyl bende  
 Sharply I xal hem shende  
 The knaue childeryn þat be  
 in añ isreal countre  
 thei xul haue bloody ble 20  
 ffor on I calde vnkende.

¶ It is tolde in grw  
 his name xulde be jhesu

<sup>1</sup> This date appears to be in the same hand as the text, and it is looped in red as are the names of the speakers.

<sup>2</sup> So in MS. for *fayr*.

<sup>3</sup> Red name loop omitted.

<sup>4</sup> A *1* has been erased here before the 2. Cf. *Introduction, Numbering of Plays*.

<sup>5</sup> *gomys* has been altered to *gowys* (or *gollys*), *ne* has been crossed through, and *þei* inserted after *gete* in this line in darker ink in another hand.

i-fownde  
 to haue hym 3e gon 25  
 hewe þe flesch with þe bon  
 and gyf hym wownde\*  
 Now kene knyghtys kythe<sup>1</sup> 3oure craftys<sup>2</sup>  
 and kylllyth knaue chylderyn and castyth hem in clay  
 Shewyth on 3our shulderys scheldys and schaftys 30  
 Shapyht amonge schel chownys<sup>3</sup> ashyrlyng shray<sup>4</sup>  
 doth rowncys<sup>5</sup> rennyng with rakyng<sup>6</sup> raftys  
 tyl rybbys be to-rent with a reed ray  
 lete no barne<sup>7</sup> beleve on bete baftys  
 tyl a beggere blede be bestys haye 35  
 Mahound þat best may  
 I warne 3ow my knyghtys  
 A barn is born I plyghtys  
 Wolde clymbyn<sup>8</sup> kyng<sup>9</sup> and knyghtys<sup>9</sup>  
 and lett my lordly lay. 40  
 ¶ knyghtys wyse  
 chosyn<sup>10</sup> ful chyse  
 A-ryse a-ryse  
 and take 3oure tolle  
 And every page 45  
 of ii · 3ere Age  
 or evyr 3e swage  
 sleyth ilke a fool<sup>11</sup>.  
 ¶ On of hem alle  
 was born in stalle 50  
 ffolys hym calle

\* From line 22 to line 27 three lines are written in one; from line 37 to line 72 two lines are written in one.

<sup>1</sup> Altered by the later hand of Ff. 95-6 to *scharpe*.

<sup>2</sup> Altered by the later hand to *knyghtys*.

<sup>3</sup> Altered by the later hand to *schel chowthys*.

<sup>4</sup> *shar* first written and crossed through by scribe.

<sup>5</sup> Crossed out and *your speris* written above by the later hand.

<sup>6</sup> Crossed out and *longe* (?) written above by the later hand.

<sup>7</sup> Crossed out and *chyld* written above by the later hand.

<sup>8</sup> *chyner* . . . first written and crossed through in red ink.

<sup>9</sup> *ky* before *knyghtys* crossed through by scribe.

<sup>10</sup> Some miswritten letters (*cof*?) before *chosyn* crossed through in red ink.

<sup>11</sup> Or *foal*.

kyng in crowne<sup>1</sup>  
 With byttyr galle  
 he xall down falle  
 my myght in halle  
 xal nevyr go downd.

55

i<sup>us</sup> miles

¶ I xall sle scharlys  
 And qwenys with therlys  
 here knaue gerlys  
 I xal steke  
 Fforth wyl I spede  
 to don hem blede  
 thow gerlys grede  
 we xul be wreke.

60

ij<sup>us</sup> miles

¶ Ffor swerdys sharpe  
 as An harpe  
 quenys xul karpe  
 and of sorwe synge  
 barnys 3onge  
 they xul be stunge  
 thurwe levyr and lunge  
 we xal hem styng.

65

70

Angelus

¶ A-wake joseph and take þi wyff  
 thy chylde also ryd be-lyff  
 ffor kyng herowde with sharpe knyff  
 his knyghtys he doth sende  
 The fadyr of hevyn hath to þe set  
 In to Egypte þat þou be bent  
 Ffor cruel knyghtys þi childe haue ment  
 with swerde to sle and shende.

75

80

Joseph

¶ Awake good wyff out of 3our slepe  
 and of 3our childe takyght good kepe  
 Whyl I 3our clothis ley on hepe  
 and trus hem on þe asse  
 kyng herowde þe chylde wyl scloo  
 þefore to Egypte muste we goo

85

<sup>1</sup> Angelus scribbled here in the margin in a later hand.



An Aungel of god seyð me soo  
*and þer-fore lete us passe.*

Fo. 102 *Tunc ibunt milites ad pueros occidendos et dicat prima femina*

*i<sup>a</sup> femina*

¶ Longe lullynge haue I lorn  
 Alas qwhly was my baron borð 90  
 With swappynge swerde now is he shorn  
     þe heed ryght fro þe nekke  
 Shanke *and* shulderyn is al to torn  
 Sorwyn I se be-hyndyn *and* be-form  
 both mydnyth mydday *and* at morn 95  
     of my lyff I ne recke.

*ij<sup>a</sup> femina*

¶ Serteynly I sey þe same  
 gon is all my good game  
 my lytyll childe lyth all lame  
     þat lullyd on my pappys 100  
 my Ffourty wekys gronyng  
 hath sent me sefne 3ere sorwyng  
 mykyl is my mornyng  
     *and* ryght hard arne myn happys.

*i<sup>us</sup> miles*

¶ Lorde in trone 105<sup>1</sup>  
 makyght no mone  
 qwenys gyn grone  
 in werðl aboute<sup>2</sup>  
 upon my spere  
 a gerle I bere 110  
 I dare weð swere  
 lett moderys howte.

*ij<sup>us</sup> miles*

¶ Lord we han spad  
 as 3e bad  
 barnis ben blad 115  
*and* lyne in dyeh  
 Fflesch *and* veyn  
 han tholyd peyn

<sup>1</sup> From line 105 to line 128 two lines are written in one.

<sup>2</sup> The words *go hom wardys* are written here in the margin in the later hand.

and 3e xul reyne  
euer more rygh.

120

herodes rex

¶ 3e xul haue stedys  
to 3our medys  
londys *and* ledys  
ffryth *and* ffe  
wele haue 3e wrought  
my ffe is sought  
to deth is he brought  
now come up to me.

125

¶ In sete now am I sett as kyng of myghtys most  
All þis werd ffor þer loue to me xul þei lowt  
both of hevyn *and* of erth *and* of helle<sup>1</sup> cost  
Ffor dygne of my dygnyte þei haue of me dowl  
þer is no lord lyke on lyve to me wurth a toost  
nother kyng nor kayser in all þis worlde abought  
If any brybour<sup>2</sup> do bragge or blowe a-3ens my bost  
I xal rappe þo rebawdys and rake þem on rought  
With my bryght bronde  
þer xal be neythey<sup>3</sup> kayser nere knyge  
But þat I xal hem down dyng  
lesse þan he at my byddyng  
be buxum to myn honde.

130

135

140

¶ Now my jentyll *and* curteys knyghtys herke to me þis stownde  
Good tyme sone me thynkygh at dyner þat we were  
Smetly þefore sett a tabyl a-non here ffyl sownde  
Couerid with a coryous cloth *and* with rygh wurthy fare  
Seryse ffor þe lovelyest lorde þat levyng is on grownde  
Beste metys *and* wurthyest wynes loke þat 3e non spare  
pow þat a lytyl pynt xulde coste a Ml. pownde  
bryng alweye of þe beste for coste take 3e no care  
Anon þat it be done.

150

Senescallus

My lorde þe tabyl is redy dyght-  
here is watyr now wasch forthryght

<sup>1</sup> *hevyn* first written and crossed through.

<sup>2</sup> *or bragges* first written after *brybour* and crossed through.

<sup>3</sup> So in MS.

now blowe up mynstraill *with* all *your* myght  
 þe servyse comyth in sone.

herodes rex

¶ Now am I sett at mete  
*and* wurthely servyd at my degre  
 Com forth knyghtys sytt down *and* ete  
*and* be as mery as þe kan be.

155

i<sup>us</sup> miles

Lord at þowre byddyngre we take oure sete  
*with* herty wyl obey we the  
 þer is no lorde of myght so grett  
 thorwe all þis werde in no countre

160

Fo. 103 In Wurchepp to a-byde.

Herodes

(J quire) I was nevyr meryer here be-forð  
 Sythe þat I was fyrst born  
 than I am now ryght in þis morn  
 in joy I gynne to glyde.

165

Mors

¶ Ow I herde a page make preysyng of pride  
 all prynces he passyth he wenyth of powste  
 he wenyth to be þe wurthyest of all þis werde wyde  
 kyngre ovyr All kyngys þat page wenyth to be  
 He sent into bedlem to seke on every syde  
 Cryst for to qwelle yf þei myght hym se  
 but of his wykkyd wyl lurdeyn ȝitt he lyede  
 goddys sone doth lyve þer is no lorde but he  
 Ouer all lordys he is kyngre  
 I am deth goddys masangere  
 All myghty god hath sent me here  
 ȝon lordeyn to Sle *with*-owtyn dwere  
 ffor his wykkyd werkyngre.

170

175

180

¶ I am sent fro god deth is my name  
 All thyngre þat is on grownd I welde at my wylle  
 both man *and* beste *and* byrdys wyldre *and* tame  
 Whan þat I come them to *with* deth I do them kyllre  
 Erbe gres *and* tres strongre · take hem all in same  
 ȝa þe grete myghty Okys · *with* my dent I spyllre  
 what man þat I wrastele *with* he xal ryght sone haue schame  
 I ȝeve hym such a tropett · he xal evyr more ly styllre

185

\* Ffor deth kan no sporte  
 wher I smyte *per* is no grace 190  
 Ffor aftere my strook man hath no space  
 to make amendys ffor his trespase  
 but god hym graunt comforte

Fo. 103<sup>v</sup> ¶ Ow se how prowdeley 3on kaytyff sytt at mete  
 of deth hath he no dowte he wenyth to leve evyr-more 195  
 to hym wyl I go *and* 3eve hym such An hete  
 þat all þe lechis of þe londe his lyf xul nevyr restore  
 A-3ens my dredful dentys it vaylyth nevyr to plete  
 or I hym part fro I xal hym make ful pore  
 All þe blood of his body I xal hym owt swete 200  
 Ffor now I go to sle hym *with* strokys sad *and* sore  
 Bothe hym *and* his knyghtys all ¶ þis tyde<sup>1</sup>  
 I xal hem make to me but thraff  
 with my spere sle hem I xall. 205  
*and so cast down his pride*

herodes Rex

¶ Now kende knyghtys be mery *and* glad  
 With all good diligens shewe now sum myrth  
 Ffor be gracyous mahound more myrth never I had  
 ne nevyr more joye was inne from tyme of my byrth 210  
 Ffor now my fo is ded *and* prenyd as a padde  
 aboue me is no kynge · on grownd nere on gerth<sup>2</sup>  
 merthis þerfore make 3e *and* be ryght no thyng sadde  
 spare nother mete nor drynke *and* spare for no dyrthe  
 of wyne nor of brede 215  
 Ffor now am I a kynge alone  
 So wurthy as I · may þer be none  
 þerfore knyghtys be mery echone  
 ffor now my ffo is dede.

i<sup>us</sup> miles

¶ Whan þe boys sprawlyd at my sperys hende 220  
 by sathanas oure syre it was a goodly syght  
 A good game it was þat boy for to shende  
 þat wolde abene oure kynge *and* put 3ow from 3our ryght

\* Paragraph mark erased here.

<sup>1</sup> Halliwell prints this line before the line *Bothe hym etc.* which is its right place in the stanza.

<sup>2</sup> The *e* written by the scribe over some other letter *r* or *?y*.

- ij<sup>us</sup> miles  
 Fo. 104 Now trewly my lorde þe kyng we had ben vn-hende<sup>1</sup>  
*and* nevyr non of us Able for to be a knyght 225  
 If þat Any of us to hem had ben a frende  
*and* asavyd Any lyff a-zen þi mekyl myght  
 Ffrom deth hem to flytt.
- herodes Rex  
 Amonges all þat grett rowthte  
 he is ded I haue no dowte 230  
 þefore menstreñ rownd a-bowte  
 blowe up a mery fytt.
- Hic dum buccinant mors interficiat herodem et duos milites subito  
 et diabolus recipiat eos.*
- Diabolus  
 ¶ All oure all oure þis catel is myn  
 I xall hem brynge on to my celle  
 I xal hem teche pleyz fyn 235  
*and* showe such myrthe as is in helle  
 It were more bettyr Amonges swyð  
 þat evyr more stynkyn þer be to dwelle  
 ffor in oure logge is so gret peyn  
 þat non erthely tonge can telle 240  
 with þow I go my way  
 I xal þow bere forth with me  
*and* shewe þow sportys of oure gle  
 of oure myrthis now xal þe se  
 and evyr synge welawey. 245
- Mors  
 ¶ Off kyng herowde all men beware  
 þat hath rejoycyd in pompe *and* pryde  
 Ffor all his boste of blysse ful bare  
 he lyth now ded here on his syde  
 Ffor whan I come I can not spare 250  
 Fro me no whyht may hym hyde  
 now is he ded *and* cast in care  
 In helle pytt evyr to A-byde  
 his lordchep is al lord

<sup>1</sup> Altered by the later hand to *unkende*.





Fo. 106

Modo de doctoribus disputantibus cum jhesu in templo.<sup>1</sup>

¶ Primus doctor

¶ Scripture sacre esse dinoscimur doctos  
We to · bere þe belle of all manere clergyse.

ij<sup>us</sup> doctor

Velud rosa omnium florum flos  
lyke on to us was nevyr clerke so wyse.

i<sup>us</sup> doctor

Loke what scyens 3e kan devyse  
of redyng wrytyng *and* trewe ortografye  
Amonges all <sup>2</sup> clerkys we bere þe prysse  
of gramer cadens and of prosodye.

5

21

ij<sup>us</sup> doctor

¶ No clerke Abyl to bere oure book  
of versyfyng nor of other scyens  
of Swete musyke who so wyll look  
seke no ferther but to oure presens  
Of dyaletyk we haue þe hyz excellence  
of sophestrye · logyk *and* phylosophye  
Ageyn oure argemente <sup>3</sup> is no recystence  
In metaphesyk <sup>4</sup> ne astronomye.

10

15

i<sup>us</sup> doctor

¶ Of calculacion and negremauncye  
Also of Augrynd *and* of asmatryk  
O <sup>5</sup> lynyacion þat longyth to jematrye  
of dyetis *and* domys þat longyth to phesyk  
In all þis scyens is non us lyke  
In ðaton gryscysme nor doctrynal  
*and* ffor endytyng with retoryke <sup>6</sup>  
þe hyst degre is oure be call <sup>7</sup>.

20

<sup>1</sup> This title is not written in larger form in the MS.

<sup>2</sup> The *h* is written over some other letter, and some letter (? i) is written small above the *a*.

<sup>3</sup> *argeru* first written and crossed through.

<sup>4</sup> An erasure in the word indicates some difficulty with 'trewe ortografye'.

<sup>5</sup> So in MS. for *Of*.

<sup>6</sup> *retr* first written; some letter written above between *t* and *r* and then the whole crossed through.

<sup>7</sup> *be call* crossed out and *over all* written above by another hand, possibly the Ff. 95-6 scribe.

ij<sup>us</sup> doctor

¶ In grett canoñ *and* in Cevyle lawe  
Also in scyens of polycye 25  
Is non to us wurthe An hawe  
of all cunnynge we bere þe maystrye  
Therfore in þis temple we sytt on hye  
*and* of most wurchep kepe þe souereynte 30  
þer is on erthe no man so wurthye  
þe hy3 stat to holdyn as we tweyn be.

Jhesus

¶ Omnis sciencia a domino deo est  
Al wytt *and* wysdam of god it is lent <sup>1</sup>  
Of all 3our lernynge with-inne 3our brest 35  
thank hyghly þat lord þat hath 3ow sent  
thorwe bost *and* pryde 3our soulys may be shent  
Of wytt *and* wysdome 3e haue not so mech  
but god may make at hese entente  
of all 3our connyng many man 3ow lech. 40

i<sup>us</sup> doctor

¶ Goo hom lytyl babe *and* sytt on þi moderys lappe  
*and* put a mokador <sup>2</sup> a-forn þi brest  
*and* pray þi modyr to fede þe with þe pappe  
of þe for to lerne we desyre not to lest <sup>3</sup>.

ij<sup>us</sup> doctor

Go to þi dyner for þat be-hovyth the best 45  
whan þou art a-threste þan take þe A sowke  
Aftyr go to cradyl þer-in to take þi rest  
Ffor þat canst þou do bettyr þan for to loke on book.

Jhesus

¶ Stondynge þat 3e be so wytty *and* wyse  
Can 3e owth tellyn how þis werde was wrought 50  
how longe xal it laste can 3e devyse  
with all þe cunnyge þat 3e han sought.

i<sup>us</sup> doctor

Nay all erthely clerkys þat telle can nought  
it passyth oure wytt þat for to contrive

<sup>1</sup> sent first written and crossed through.

<sup>2</sup> The o in or is written over some other letter.

<sup>3</sup> lyst first written and crossed through.

- Fo. 107 It is not possyble A-bought to be brought 55  
 þe worldys endyng no man kan dyscryve <sup>1</sup>.  
 Jhesus
- ¶ How it was wrought *and* how longe it xal endure  
 þat I telle <sup>2</sup> be good delyberacion  
 not only þer-of but of every creature  
 How it is wrought I knowe þe plasmacion. 60  
 ij<sup>us</sup> doctor
- Of þi wurdys I haue skorne *and* deryson <sup>3</sup>  
 how schulde a chylde þat nevyr lettyr dude <sup>4</sup> lere  
 Com to þe wytt of so hyȝ cognysion  
 Of þo grete wurkys þat so wundryfull <sup>5</sup> were.  
 Jhesus
- ¶ All thyng is brought to informacion 65  
 be thre personys · oo · god in trynite  
*and* on of þo thre hath take in-carnacion  
 bothe flesch *and* blood of a mayd ffre  
 And be þat myght of þo personys thre  
 hevyn *and* erth *and* all thyng is wrought 70  
*and* as it plesyth þat hyȝ mageste  
 all thyng xal leste *and* lenger nowght.  
 i<sup>us</sup> doctor
- ¶ I grawnt weyl all thyng þat god dyde make  
*and* with-owtyn hym no thyng may be  
 But o thyng þou seydst *and* þat I for-sake 75  
 þat oo god alone was personys thre  
 Ryght on-possyble þat is to me  
 that on is thre I kan not thynke  
 If þou canst preve it a-non lett se  
 Ffor in oure hertys it may nevyr synke. 80  
 Jhesus
- Fo. 107<sup>v</sup> ¶ In þe sunne · consydyr ȝe thyngys thre  
 The splendure þe hete *and* þe lyght  
 as þo thre partys but oo sunne be  
 Ryght so thre personys be oo god of myght.

<sup>1</sup> The *s* in the word has a double stroke and might be read as *ss*.

<sup>2</sup> The word *can* has been written above the word *telle* by another hand. The tailed *n* (ŋ) of this *can* is found again in a later correction on Fo. 135. It is not found in Ff. 95, 96, or 112.

<sup>3</sup> So in MS. for *soū* (= *sion*).

<sup>4</sup> *dude* has been changed to *dyde* in darker ink and another hand.

<sup>5</sup> The *u* of *futt* written by the scribe over the beginning of an *o*.

ij<sup>us</sup> doctor  
85

In very feyth pis reson is ryght  
but ȝitt fayr babe oo thyng we pray ȝow  
what do all þe thre personys hyght  
Vs to enforme · ȝe sey to me now.

Jhesus

¶ The fyrst is calde þe fadyr of myght  
þe secunde þe sone of wysdam *and* wytt  
þe holy gost þe iij<sup>de</sup>. of grace he is hyght  
*and* in oo substau<sup>ns</sup> all these iij. be knyht.

90

i<sup>us</sup> doctor

A-nother questyon <sup>1</sup> I Aske ȝow ȝitt  
ȝe seyð on of þese iij. toke flesch *and* blood  
*and* sche a clene mayde I kan not be-leue it  
clene mayde *and* modyr nevyr ȝit in oo persone stood.

95

Jhesus

¶ Lyke as þe sunne doth perysch <sup>2</sup> þe glas  
þe glas not hurte of his nature  
ryght so þe godhed entryd has  
þe virgynes wombe *and* sche mayd pure  
That maydonys childe xal do grett cure  
convicte þe devyl in þe opyn felde  
*and* with his bolde <sup>3</sup> berst fecch hom his creature  
mankende to saue his brest xal be þe shelde.

100

ij<sup>no</sup> doctor  
105

¶ This childys doctryne doth passe oure wytt  
Sum Aungel of hevyn I trowe þat he be  
But blyssyd babe of oo dowte ȝitt  
We pray ȝow enforme us for charyte  
Which toke flesch of þe personys thre  
Ageyn þe fende to holde such batayle.

110

Jhesus

The secunde persone for sothe is he  
xal fray þe fende with-owte fayle.

i<sup>us</sup> doctor

¶ Why rather he than Any of þat other <sup>4</sup>  
The fyrst or þe thyrde why come they nowth.

<sup>1</sup> ȝitt first written after *questyon* and crossed through.

<sup>2</sup> *perysch* crossed through and *pers* written above in another hand not certainly identifiable with that of Ff. 95, 96.

<sup>3</sup> *bolde* similarly replaced by *bluddy*.

<sup>4</sup> *other* first written and corrected by scribe.

Jhesus

this is þe cawse why sertys *and* non other  
 Ageyn þe secunde þe trespas was wrought  
 Whan þe serpent adam to synne browth  
 He temptyd hym nowght be þe faderys myght  
 Of þe gostys goodnes spak he ryght nowght  
 but in connyng he temptyd hym ryght. 115 120

¶ Myght is þe faderys owyn propyrtē  
 to þe gost apperyd is goodnes  
 in none of these tweyn temptyd he  
 mankende to synne whan he dede dresse  
 To þe sone connyng doth longe expres 125  
 ther with þe serpent dyd Adam A-say  
 Ete of þis Appyl he seyde no lesse  
*and þou* xalt haue connyng as god verray.

¶ þus þe secunde person Attribyte  
 Was only towchyd be temptacion 130  
 Wherfore hym self wyl hold þe sewte  
 And kepe his propyrtē fro maculacion.

¶ This is An hevylyn declaracion  
 oure naturaʃl wytt it doth excede  
 so ʒonge a childe of such informacion 135  
 in al þis world neuyr er non ʒede.

ij<sup>us</sup> doctor

¶ We be not worthy to kepe þis sete  
 Whyʃ þat oure mayster is in presens  
 þe maystry of us þis childe doth gete  
 We must hym wurchep with hyʒ reuerens 140  
 Come forth swete babe of grett excellens  
 þe whysest clerke þat evyr ʒett was bornd<sup>1</sup>  
 to ʒow we ʒeue þe hyʒ resydens  
 Vs more to teche as ʒe haue done be-forn.

i<sup>us</sup> doctor

*hic adducunt ihesum inter ipsos et in scanno altiori ipsum sedere  
 faciunt ipsis in inferioribus scannis sedentibus et ait ij<sup>us</sup> doctor*  
 2<sup>us</sup> doctor

¶ So ʒonge A chylde suche clergie to reche 145  
*and* so sadly to sey it we woundyr sore

<sup>1</sup> bar miswritten before *bornd* and crossed through.

Who was *ȝowre* mayster who dede *ȝow* teche  
of what man had *ȝe* þis wurthy lore.

Jhesus

My wytt *and* my lernynge is no *ȝonge* store  
or þis worde was wrought aȝ þinge dede I knowe 150  
Ffyrst or *ȝe* wore borne *ȝerȝs* many score  
thorwe þe myght of my fadyr my wytt in me dede flowe<sup>1</sup>.

i<sup>us</sup> doctor

¶ Or þat we weryn born nay þat may nat be  
þe *ȝongest* of us tweyn is iij. score *ȝere* of Age  
*and* þi-selve art but a chylde al men may wel se 155  
late camst out of cradyl as it semyth be þi vesage.

Jhesus

Fo. 109

I am of dobyl byrth *and* of dobyl lenage  
Ffyrst be my fadyr I am *with*-out gynnyng  
And lyke as he is hendeles in his hyȝ stage  
So xal I also neuyr mor haue endynge. 160

¶ Ffor be my ffadyr kyng celestyall  
*With*-out begynnyng I am endles  
but be my modyr þat is carnaȝ  
I am but xij *ȝere* of age þat is *expres*  
My body of *ȝoughȝ*<sup>2</sup> doth shewe wyttnes 165  
Which of my modyr here I dude take  
but myn hyȝ godhede þis is no lesse  
aȝ thyng in þis world for sothe dude I make.

ij<sup>us</sup> doctor

¶ Be *ȝour* ffadyr þat endles is  
Who is *ȝour* modyr telle us we pray. 170

Jhesus

Be my fadyr þe hyȝ kyng of blys  
A modyrles chylde I am veray.

i<sup>us</sup> doctor

Who was *ȝour* ffadyr to us than say  
be *ȝour* modyr A woman þat was.

Jhesus

I am fadyrles as for þat may  
of fleschly luste she dude neuyr trespas 175

<sup>1</sup> The words *dede flowe* are written above the line by the scribe, some miswritten words (*dede flawe*?) being crossed through.

<sup>2</sup> The *h* appears to have been written over some other letter.



ij<sup>us</sup> doctor

¶ Telle us I pray 3ow what is 3our name  
what hyght 3oure modyr telle us Also.

Jhesu

Jhesu of Nazareth I am þe same  
born of a clene mayd prophetys seyð so 180  
Ysaye seyð þus · Ecce virgo  
A mayd xal conceyve in clenness a chylde  
3itt ageyn nature *and* alkende loo  
ffrom all wein of synne pure *and* vndefylde.

Fo. 109<sup>v</sup> ¶ Mary þe chylde of Joachym And anne 185  
ys þat clene mayd *and* here childe am I  
þe frute of here wombe xal saue euery manne<sup>1</sup>  
Ffrom þe grett dowte of þe ffyndys tormentry.

i<sup>us</sup> doctor

All þe clerkys of þis worlde trewly  
can not brynge this to declaracion 190  
lesse þan þei haue of god Almyghty  
Sum influens of informacion

ij<sup>us</sup> doctor

¶ No jentyl jhesu we 3ow pray  
Whyl þat we stodye a whyle to dwelle  
In cas mo dowyts þat we fynde may 195  
þe trewth of hem 3e may us telle.

Jhesu

Goo take 3our stodye *and* avyse 3ow well  
And all 3our leysere I xal a-byde  
If Any dowyts to me 3e meñ  
þe trewth þerof I xall vn-hyde. 200

Maria

¶ Alas Alas myn hert is wo  
My blyssyd babe a-wey is went  
I wott nevyr whedyr þat he is go  
Alas for sorwe myn hert is rent  
Jentyl husbond haue<sup>2</sup> hym sent 205  
Out on herrande to Any place

<sup>1</sup> MS. mane (with circumflex and dot over *a*). The *a* and the *n* are run together and the *e* appears an after thought.

<sup>2</sup> *yow* is written above the line after *haue*, probably by the later hand of Ff. 95, 96.

but yf 3e knowe were her<sup>1</sup> ys bent  
myn hert for woo A-sondyr wyl race.

Joseph

¶ On my massage I hym not sent  
forsothe good<sup>2</sup> wyff in no degre  
how longe is it þat he hens went  
What tyme dude 3e 3our childe last se.

210

Maria

Fo. 110 Trewly gode spowse not þese days thre  
perfore myn herte is cast in care  
hym for to seke wher so he be  
in hast good husbonde lete us forth fare.

215

Joseph

¶ Than to hjerusalem<sup>3</sup> lete us streyte wende  
Ffor kynred gladly to-gedyr wole goñ  
I hope he þer<sup>4</sup> with sum good ffrende  
þer he hath cosynys ryght many oñ.

220

Maria

I am aferde þat he hath foñ  
Ffor his grett wyttys and werkys good  
lyke hym of wytt ffor-soth is noñ  
Euery childe with hym is wroth and wood.

¶ Also my babe my blys my blood  
Whedyr art þou þus gon fro me  
my sowle my swetyng my frute myn ffood  
Send me ssun wurd where þat þou be  
Telle me good serys for charyte  
Jhesu my childe þat babe of blysse  
Amonge þis companye dude 3e hym se  
Ffor godys hy<sup>5</sup> loue telle where he is.

225

230

i<sup>us</sup> doctor

¶ Of oo qwestyoñ I am be-thought  
All of 3our modyr þat blyssyd may  
In what governauns is she brought  
How is sche rewlyd be nyght and day.

235

<sup>1</sup> So in MS. for *he*.

<sup>2</sup> *god* first written and crossed through.

<sup>3</sup> The *j* written over an *e*.

<sup>4</sup> *is* is written above the line before *þer* in another ink.

<sup>5</sup> This word is crossed out in different ink.

Jhesu

An old man josph · as I ȝow say  
 here weddyd be meracle on to his Wyff  
 Here for to fede *and* kepe Alway  
*and* bothyn in clenness be maydonys Olyff.

240

ij<sup>us</sup> doctor

Fo. 110<sup>v</sup> ¶ What nede was it here to be wedde  
 [marked 110] On to A man of so grett Age  
 lesse þan þei myght bothe ago to bedde  
*and* kept þe lawe of maryage.

Jhesus

To blynde þe devyl of his knowlache  
*and* my byrth from hym to hyde  
 þat holy wedlok was grett stopage  
 þe devyl in dowte to do A-byde.

245

¶ Also whan sche xulde to egypte gon<sup>1</sup>  
*and* fle from herowde for dowte of me  
 be-cawse she xulde nat go Alon  
 Joseph was ordeyned here make to be  
 my ffadyr of his hyȝ mageste  
 here for to comforte in þe way  
 these be þe cawsys as ȝe may se  
 why joseph weddyd þat holy may.

250

255

Maria

¶ A dere childe dere chylde why hast þou þus done  
 Ffor þe we haue had grett sorwe *and* care  
 thy ffadyr *and* I thre days haue gone  
 Wyde þe to seke of blysse<sup>2</sup> ful bare.

260

Jhesus

Why haue ȝe sought me *with* evy<sup>3</sup> fare  
 Wete ȝe not wele I muste been<sup>4</sup>

<sup>1</sup> The words *Jhesus adhuc* first written in the margin against this line with red loop as the name of speaker, and the line separating one speech from another drawn above this stanza; words and line cancelled in red ink.

<sup>2</sup> Crossed out and *comfort* roughly written above by a (? that of Ff. 95, 96) later hand.

<sup>3</sup> Altered to *hery* by the later hand of Ff. 95, 96.

<sup>4</sup> Or *ben*. Two *es* seem to be run together. A final *e* is marked with a dot for deletion.

A-monge hem þat is my faderys ware  
his gostly catel for to ovyrseñ.

Maria

¶ 3our ffaderys wyl must nedys be wrought

265

It is most wurthy þat it so be

3itt on 3our modyr haue 3e sum thought

And be nevyr more so longe fro me

Fo. 111 As to my thynkyng these days thre

þat 3e Absente haue ben A-way

270

be more lengere in þer degre

þan All þe space of xij 3ere day.

Jhesus

¶ Now ffor to plesse my modyr mylde

I xal 3ow folwe with obedyence

I am 3our sone and subiecte childe

275

and Owe to do 3ow hy3 reverence

home with 3ow I wyl go hens

Of 3ow clerkys my leve I take

Euery childe xulde with good dyligens

his modyr to plesse his owyn wyl forsake<sup>1</sup>.

280

i<sup>us</sup> doctor

¶ O blyssyd jhesu with 3ow we wende

of 3ow to haue more informacion

Fful blyssyd is 3our modyr hende

of whom 3e toke 3our incarnacion

we pray 3ow jhesu of consolacion

285

At oure most nede of 3ow to haue

all þat hath herd þis consummacion

of þis pagent 3our grace þem saue.

Amen.

[Remainder of Fo. 111—2 $\frac{5}{8}$  inches—and Fo. 111<sup>v</sup>—except for title of next play added by reviser and a scribbled name, He. Kinge the yownger,—left blank.]

<sup>1</sup> to added above the line between wyl and forsake in darker ink.

## Hic Incipyt Johannes Baptysta.

Fo. 111<sup>v</sup>Johannes<sup>2</sup>Fo. 112<sup>1</sup>

Ecce vox clamantes in deserto

I am þe voys of wyldirnese

þat her spekyth *and* prechych yow to

loke 3e for-sake aȝl wrecchidnesse

fforsake aȝl synne þat werkyth woo

5

And turne to<sup>3</sup> vertu and holyneseBeth clene of levyng in *your* sowle also

Thaȝ xalȝ 3e be savyd̃ from peynfulnese

Of fyere brynnung in heȝl

If þat 3e for-sak synne

10

hevyȝ blysse xalȝ 3e wyne

Drede 3e not þe devyllȝs gynne

*with* Angellȝs xalȝ yow dwell.

Penitenciam nunc agite

Appropinquabit regnum celorum

15

ffor *your* trespas penaunce do 3e*and* 3e xalȝ wyȝ hevyȝ dei deorum

In hevyn blyse ye xalȝ wyn to be

Among þe blyssyd̃ company omnium supernorum

þer as is aȝl merth joye *and* glee

20

Inter agmina angelorum

In blyse to a-byde

Baptyme I cowncell̃ yow<sup>4</sup> for to takeAnd do penaunce for *your* synnys sake*and* for *your* offens amendys 3e make

25

*your* synnys for to hyde.

I gyff baptym̃ in water puere

þat is callyd̃ flomjordoȝ

My baptym̃ is but sygnifyure

<sup>1</sup> This folio is an interpolated leaf of different paper, the wire lines of which correspond with those of Ff. 95 and 96. The handwriting is that found on Ff. 95 and 96. There is no rubrication.

<sup>2</sup> This name stands at the top of the page.

<sup>3</sup> *to* omitted and written over the line.

<sup>4</sup> *take* first written before *for* and crossed through.

Fo. 112<sup>v</sup>

Of his bapty<sup>m</sup> pat his lyke hath non  
 He is a lord of gret valour  
 I am not worthy to<sup>1</sup> oñ-bokyll his schoñ  
 ffor he xall baptyze as<sup>2</sup> seyth scryptour  
 pat comyth of hem all euery-chone  
 In þe holy goost  
 he may dampne *and* he may save  
 all goodnese of hem we haue  
 þer may no<sup>3</sup> man his werkys deprave  
 ffor he is lord of myghtys most.

30

35

*hic accedit Jhesus ad Johannem quem intuens Johannes dicat  
 digito demonstrans Jhesum*

Ecce Agnus dei qui tollit peccata mundi  
 Be-holde þe lombe of god is this  
 pat comyth now here be-forne  
 þe wich xall wasch þe worldys mys  
*and* saue all pat that was for-lorne  
 This same lombe for soth it is  
 pat of a mayd full clene was borne  
 Shamsfull deth þis lambe<sup>4</sup> i-wys  
 xall suffer for us *and* be all to-torne  
 And rent oñ a roode  
 he xall suffer for mannys sake  
 lytyll rest *and*<sup>5</sup> moch gret sorow *and*<sup>5</sup> wrake  
 hys bake xall be bowndyn to a stake  
 And betyð owt all his bloode.

40

45

50

Jhesus

Fo. 113<sup>6</sup> ¶

Johan Baptyste myn owyn good ffrende  
 þat ffeythffully doth prech my wyll  
 I the thanke with all my mende  
 Ffor þat good servyse þou dost me tylle  
 thy desyre is synne to shende  
 All synful lyff<sup>7</sup> þou woldyst spylle.  
 thyn entente hath a good hende

55

<sup>1</sup> v first written before oñ and crossed through.

<sup>2</sup> scrypture first written before seyth and crossed through.

<sup>3</sup> no omitted and written above the line.

<sup>4</sup> The b is written over some other letter.

<sup>5</sup> The words from *and* to *and* are written over an erasure.

<sup>6</sup> The original hand of the MS. begins again here.

<sup>7</sup> MS. synfullyff.



þe lawe of god þou dost fful-fylle 60  
 þis tyde

Baptym to take I come to the  
*and* conferme þat sacrement þat newe xal be  
 In flomjordon þou baptyze me  
 In water þat is wyde.

65  
 Johannes

¶ My lorde god þis be-hovyth me nought  
 with myn hondys to baptyze the  
 I xulde rather of the haue sought  
 holy baptym þan þou of me.

Jhesus 70

Suffyr now Johan my wyl were wrought  
 all ryght-ffulnes<sup>1</sup> þus ffulfyl þe  
 me to baptyze take þou no dowth  
 þe vertu of mekenes here tawth xal be  
 Euery man to lere  
 And take ensawmple here by me 75  
 How mekely þat I come to þe  
 Baptym confermyd now xal be  
 me to baptyze take þou no dwere<sup>2</sup>.

Johannes

¶ All men may take exaunple<sup>3</sup> lo  
 of lowly mekenes evyn ryght here 80  
 be oure lorde god þat comyth me to  
 hese pore servaunt *and* his su . . tere<sup>4</sup>  
 Euery man<sup>5</sup> lere to worke ryght so  
 Bothe Kyng *and* Caysere *and* gret Emperere<sup>6</sup>  
 be meke *and* lowe þe pore man to 85  
 And put out pryde in all manere  
 God doth here þe same  
 To þi byddyng my lord so dere  
 I me obey with gladsum chere  
 And baptyze the with watyr clere 90  
 Euer halwyd be þi name.

<sup>1</sup> *ffl* first written instead of *fful* and crossed through.

<sup>2</sup> *dwere* crossed through and *fere* written after it by the later hand.

<sup>3</sup> So in MS. <sup>4</sup> Some letter, possibly a *w*, has been erased between *u* and *t*.

<sup>5</sup> *man* omitted and written above the line.

<sup>6</sup> The contraction mark might be expanded *Emperer*—the same being used for (r) *e* and *er*—but the rhyme demands *Emperere*.

*Spiritus sanctus hic descendat super ipsum et deus ¶ pater celestis dicet in celo.*

¶ This is my welbelovyd chylde  
 Ouer whom my spryte doth ouer sprede  
 Clene *and* pure And vndefylyd  
 of body of sowle ffor thought for<sup>1</sup> dede  
 That he is buxhum meke *and* mylde  
 I am wel plesyd *with*-owtyn drede  
 Wysly to wysse 3ow ffrom weys wylde  
 to lysten his lore aʃt men I rede  
 And 3oure erylly to herke  
 Take good hede what he doth preche  
 and ffolwyth þe lawys þat he doth teche  
 Ffor he xal be 3our Alther-is leche  
 to saue 3ow from deuelys derke.

95

100

Johannes bap[tista

¶ Here I se *with* opyn syght  
 The sone of God þat þou erte<sup>2</sup>  
 the hooly goost ouer the doth lyght  
 þi faderys voys I here fful smerte  
 The childe of god as I þe plyght  
 þat þou be whilys I am qwerte  
 I xal wyttnes to every whyght  
 and teche it trewly *with* aʃt myn hert  
 To sese it were grett synne  
 Ffor goddys sone I wurchypp the  
 Ffrom hevyn þin hy3 mageste  
 thu comyst hedyr ffrom dygnite  
 mannys sowle to wyne.

105

110

115

Jhesus

¶ Johan Baptyste þou be wyttnes  
 the trewth loke þat þou nat hyde  
 Ffor now I passe forth in to wyldernes  
 the holy gost xal be my gyde.

120

*hic ihesus transit in desertum dicens et cetera.*

In whylsum place of desertnes

<sup>1</sup> of first written and crossed through ; and for written above the line.

<sup>2</sup> arte first written and corrected by scribe to erte.

xl<sup>ti</sup> days a terme<sup>1</sup> ful wyde  
 and ffourty nyghtys both more and lesse  
 With-owtyn bodyly ffoðe þer to a-byde  
 Ffor man þus do I swynke  
 In to deserte I<sup>2</sup> passe my way  
 ffor mannys sake as I 3ow say  
 xl<sup>ti</sup> nyghtys and xl<sup>ti</sup> day  
 I xal nowther ete nor drynke.

125

130

Johan baptyst

¶ In place where I passe · wyttnes I here  
 the trewth xal I telle where-so-eyr I go  
 þat cryst þe sone of god is be-come oure fere  
 clad in oure clothyng to sofer for us wo  
 I baptyzid with myn owyn handys cryst jhesu ryght here  
 and now he is to wyldyrnes penawns þer to do  
 In-formyng so aȝ us þat lord þat hath no pere  
 to do for oure trespæce penawnce here also  
 Of penawnce do I preche  
 In wyttnes ryght be this  
 þat what man for his mys  
 doth penawns here i-wys  
 his sowle he doth wel leche.

135

140

Fo. 114<sup>v</sup>

¶ Aȝ men on ground þat be ȝitt on lyue  
 Ffor 3our grett offens loke ȝe be repentaunt  
 Of aȝ 3our venym synne I rede þat ȝe 3ow shryve  
 Ffor god is ful redy mercy for to graunt  
 Be contryte<sup>3</sup> for 3our trespas and penauns do be-lyve  
 Reconsyle 3our-self and be to god plesaunt  
 With contryscion schryffte and penauns þe deuyll may ȝe dryve  
 Ffor fro 3our Ffelachep he xal not be erraunt  
 3ow for to meve  
 To penauns<sup>4</sup> and synne forsake  
 Shryfte of mowth loke þat ȝe make

145

150

<sup>1</sup> The MS. has been rubbed here, and this word has been written in darker ink over the original word, which may, however, have been the same. The rubbing and subsequent touching up extends down seven lines, but in no other case is the original letter or word unclear.

<sup>2</sup> Inked over by the later hand.

<sup>3</sup> *conty* first written for *contry*[te] and crossed through.

<sup>4</sup> *per* first written for *pen*[auns] and crossed through.

And þan þe fende<sup>1</sup> in helle so blake  
he xal ȝow nevyr more greve. 155

¶ A tre þat is bareyn *and* wyl bere no frute  
þe ownere wyl hewe it dowið *and* cast it on þe fyre  
Ryght so it be man þat folwyth þe fowle sute  
of þe devyl of helle *and* werkyth his desyre 160  
God wyl be vengyd on man þat is both dum *and* mute  
þat wyl nevyr be shrevyn but evyr more doth delyre  
Clothe the in clennes *with* vertu be indute  
And god *with* his grace he wyl þe sone inspire  
to Amendyng of þi mys 165  
Schryfte of mowthe may best þe saue  
Penauns for synne what man wyl haue  
Fo. 115 whan þat his body is leyd in grave  
His sowle xal<sup>2</sup> go to blys.

¶ Corne þat is good man kepe it ful clene 170  
Chaff þat is sympyl is sett wul nere at nought  
So good men of levyng to god chosyn bene  
Whan synful men be lyke chaff *and* to helle xul be brought  
Good penauns ȝow to preche ful hertyly do I mene  
Shryfft *and* satysfaccion evyr more to haue in thought 175  
What man in good penauns *and* schryfte of mowth be sene  
of god he is welbelovyd þat all þis worlde hath wrought  
*and* all þinge of nowth dede make  
Now haue I tawght ȝow good penauns  
god graunt ȝow grace at his plesauns 180  
to haue of synne delyverauns  
Ffor now my leve I take.

Sathan

Fo. 116

¶ Now belyard *and* belzabub ȝe derwurthy devei of helle  
And wysest of councei amonges all þe rowte  
herke now what I sey a tale I xall ȝow telle  
þat trobelyth sore my stomak þer of I haue grett dowte.

23

<sup>1</sup> *jelle* first written and corrected to *fende*.

<sup>2</sup> *xal* and *go*, and *good* in the line below, are obscured by a stain on the MS.

Belyaſſ

Syr sathanas oure ſouereyn syre *with þe wol we dwelle* 5  
 All redy at þi byddyng to þe do we lowte  
 If þou haue Any nede of oure wyſe counſelle  
 telle us now þi qweſtyon All out *and* oute  
 ſey al þi dowte be-den[e].

Belsabub

3a ſere telle us þi dowte by *and* by 10  
*and* we xul telle þe ſo ſekyrly  
 þat þou xalt knowe verrily  
 What þi dowte doth mene.

Sathan

¶ The dowte þat I haue it is of cryſt i-wys  
 born he was in bedleem as it is ſeyd 15  
 And many a man wenyth þat goddys ſone he is  
 born of a woman *and* ſhe a clene mayd  
 And all þat evyr he prechyth it is of hevyn blys  
 he wyl leſe oure lawe I am ryght ſore afrayd  
 Ffayn wold I knowe who were ffadyr his 20  
 Ffor of þis grett dowte I am ſore dysmayd  
 in dede  
 If þat he be goddys childe  
*and* born of a mayd mylde  
 than be we rygh<sup>1</sup> ſore begylde 25  
*and* ſhort xal ben oure<sup>2</sup> ſpede.

¶ Therfore ſerys ſum what þat 3e ſhewe  
 In þis grett dowth what is beſt to do  
 If he be goddys ſone he wyl brede a ſhrewē  
*and* werke us mech wrake both wrech *and* woo 30  
 Sorwe *and* care he wyl ſone ſtrewē  
 Fo. 116v All oure gode days þan xulde ſone be goo  
*and* all oure lore *and* all oure lawe he wyl downd hewe  
*and* þan be we all lord if þat it be ſoo  
 he wyll don us all tene 35  
 he wyll be lorde ouer hevyn *and* helle  
*and* fleche away all oure catelle  
 perfore ſhewe now ſum good counſelle  
 What comfort may beſt bene.

<sup>1</sup> So in MS.<sup>2</sup> Some word before *oure* crossed through.

Belyaſſ

40

¶ The best wytt þat I kan say  
hym to tempte forsoth it is  
with sotyl whylys if þat þou may  
A-say to make hym to don A-mys  
If þat he synne þis is no nay  
he may nat be kynge of blys  
hym to tempte go walke þi way  
Ffor best counsell I trowe be this  
Go forth now *and* assay.

Belsabub

50

The best wytt I hold it be  
hym to tempte in synnys thre  
the whiche mankende is frelte  
doth falle sonest Alway.

Sathan

55

¶ So Afftyr þour wytt now wyll I werke  
I wyll no lengere here a-byde  
be he nevyr so wyse a clerke  
I xal apposyn hym *with-inne* A tyde.

Belsabub

60

now louely lueyfer in helle so derke  
Kynge *and* lorde of synne *and* pryde  
*with* sum myst his wyttys to merke  
He send þe grace to be þi gyde  
*and* evyr more be þi spede.

Belyaſſ

65

¶ Fo. 117 All þe deuelys þat ben in helle  
shul pray to Mahound as I þe telle  
þat þou mayst spede þis jurney well  
*and* comforte the in þis dede <sup>1</sup>.

Jhesus

70

¶ xlti days *and* xlti nyght  
now haue I fastyd for mannys sake  
A more grett hungryr had nevyr no wyght  
than I myself be-gynne to take  
Ffor hungryr in peyn stronge am I pyght  
*and* bred haue I non myn hungryr for to slake  
A lytel of a loof relese myn hungryr myght  
but mursele haue I non my comforte for to make

<sup>1</sup> *caas'* first written and crossed through.



This suffyr I man for the  
 Ffor þi glotenye *and* metys wrong 75  
 I suffyr for þe þis hungryr stronge  
 I am afferde it wyl be longe  
 Or þou do þus for me.

Sathan

¶ The sone of god if þat þou be  
 be þe grett myght of þi godhede 80  
 turne these flyntys Anon lett se  
 ffrom Arde stonys to tendyr brede  
 more bettyr it is as I telle the  
 wysely to werke aftyr my reed  
*and* shewe þi myght of grett majeste 85  
 than thorwe grett hungryr ffor to be dede  
 these stonys now bred þou make  
 goddys sone if þat þou be  
 make these stonys bred lett se  
 þan mayste þou ete ryght good plente 90  
 thyn hungryr for to slake.

Jhesus

Fo. 117<sup>v</sup> ¶ Nott only be bred mannys lyff ȝitt stood  
 bnt in þe wurde of god as I þe say  
 to mannys sowle is neuyr mete so good  
 As is þe wurd of god þat prechid is Alway 95  
 bred materyal doth norch blood  
 bnt to mannys sowle þis is no nay  
 neuyr more may be a betyr food  
 þan þe wurd of god þat lestyth ay  
 \* to here goddys wurde perfore man loue 100  
 Thi body doth loue material brede  
 With-oute þe wurdē of god þi soule is but dede  
 to loue prechyngē perfore I rede  
 If þou wylt duellyn in blysse a-bove.

Sathan

¶ Ffor no grett hungryr þat I kan se 105  
 In glotony þou wylt not syme  
 now to þe temple com forth with me  
*and* þer xal I shewe þe a praty gynne  
 Vp to þis pynnaele now go we

\* Paragraph mark erased here.

I xal þe sett on þe hyȝest pynne  
 ther I preue what þat þou be  
 Or þat we tweyn part a-twynne  
 I xal knowe what myght þou haue.

110

*hic ascendit deus pinnaculum templi dum diabolus dicit quod sequitur.*

Whan þou art sett upon þe pynacle  
 þou xalt þer pleynt a qweynt steracle  
 Or ellys shewe a grett meracle  
 thy-sself<sup>1</sup> ffrom hurte þou saue.

115

*hic satanas ponit ihesum super pinnaculum dicens*

¶ Now If þou be goddys ssone of myght  
 Ryght down to þe erth anon þou ffalle  
 And saue þi-sylf in every plyght  
 Ffrom harm *and* hurte *and* Scappys alle  
 Ffor it is wretyn<sup>2</sup> *with* aungelys bryght  
 þat ben in hevyn þi faderys halle  
 the to kepe both day *and* nyght  
 xul be ful redy as þi thralle<sup>3</sup>  
 hurt þat þou non haue  
 þat þou stomele not a-geyn þe ston  
*and* hurt þi fote as þou dost gon  
 Aungeff be redy all everychon  
 in weys þe to saue.

120

125

130

Jhesus

¶ It is wretyn in holy book  
 þi lorde god þou xalt not tempte  
 all thyng must obeie to goddys look  
 out of his myght is<sup>4</sup> non exempt  
 Out of þi cursydnys *and* cruel crook  
 by godys grace man xal be redempt  
 whan þou to helle þi brennyng brook  
 to endles peyne xal evyr be dempt

135

<sup>1</sup> A dot by the side of the first s may be intended to indicate deletion, but cf. *ssone* beneath.

<sup>2</sup> The final n is in darker ink and may have been added later, but there is the usual space between it and the next word.

<sup>3</sup> MS, *tharalle*, with deleting dot beneath first a.

<sup>4</sup> Some word (? in) first written.

ther in Alwey to a-byde  
 Thi lorde god þou tempt no more  
 It is nott syttenge to þi lore  
 I bydde þe sese a-non þerfore  
 And tempte god in no tyde.

140

Sathan

¶ Ow in gloteny nor in veynglory it doth ryght nott a-vayl  
 Cryst for to tempt it profyteth me ryght nought  
 I must now be-gynne to haue a newe travayl<sup>1</sup>  
 In covetyse to tempt hym it comyth now in my thought  
 Ffor If I went þus A-way and shrynkyd as a snayle  
 lorn were þe labore all þat I haue wrought  
 þerfore in covetyse oure syre I xal a-sayle  
 And assay into þat synne yf he may be brought  
 anon forth ryght  
 Syr 3itt onys I pray to the  
 to þis hy3 hyl com forth with me  
 I xal þe shewe many a cete  
 And many a wurthy syght.

145

150

155

*Tunc ihesus transit cum diabolo super montem et diabolus dicit*

¶ In to þe northe loke fforth evyn pleyd  
 the towre of babolony þer mayst þou se  
 the cete of Jerusalem stondyth þer ageyn  
 and evyn ffast þer by stondyth Galyle  
 Nazareth naverne and þe kyngdom of Spayd  
 zabulon and neptalym þat is a ryeh countre  
 bothe zebce and salmana þou mayst se serteyn  
 Itayl and Archage þat wurthy remys be  
 bothe januense and jurye  
 Rome doth stonde be-fore þe ryght  
 the temple of Salamon as sylver bryght  
 And here mayst þou se opynly with syght  
 both Ffraunce and normandye.

160

165

¶ Turne þe now on þis syde and se here lumbardye  
 of spycery þer growyth many An C. bays  
 Archas and Aragon and grett Almonye

170

<sup>1</sup> *trar* first written for *trar[ayl]* and crossed through.

Fo. 119

Parys *and* portyngale *and* þe townd of Galys  
 Pownteys *and* poperynge *and* also pycardyc  
 Erlonde scottlonde *and* þe londe of walys \* 175  
 Grete pylis *and* castellys þou mayst se *with* eye  
 3a *and* all þe wyd werde *with*-oute mo talys  
 All þis longygh to me  
 If þou wylt knele down to þe grownde  
*and* wurchep me now in þis stownde <sup>1</sup> 180  
 all þis world <sup>2</sup> þat is so rownd  
 I xal it gyve to the.

Jhesus

¶ Go Abak þou fowle sathanas  
 in holy scripture wretyn it is  
 thi lorde god to wurchipp in every plas 185  
 As for his thraff *and* þou serraunt his.

Sathan

Out out harrow Alas Alas  
 I woundyr sore what is he this  
 I can not brynge hym to no<sup>3</sup> trespas  
 nere be no synne to don a-mys 190  
 he byddyth me gon a-bakke  
 What þat he is I kan not se  
 Whethyr god or man what þat he be  
 I kan not telle in no degre  
 Ffor sorwe I lete a crakke. 195

*hic venient Angeli cantantes et ministrantes ei · Gloria tibi domine ·  
 dicens* <sup>4</sup>

Jhesus

¶ Now All mankende exaumple<sup>5</sup> take  
 by these grete werkys þat þou dost se  
 how þat þe devyff of helle so blake  
 in synne was besy to tempte me  
 Ffor all hise maystryes þat he dyd make 200

\* Cf. similar lists in the *Castle of Perseverance* and in the *Croxton Play of the Sacrament*.

<sup>1</sup> The final *e* is blotted, possibly meant to be obliterated.

<sup>2</sup> The *l* is corrected from another letter; possibly the scribe first intended *word*.

<sup>3</sup> Some word written before *no* and crossed through.

<sup>4</sup> *dicens* is enclosed in a red loop.

<sup>5</sup> Possibly *exaunple* corrected to *exaumple*.

Fo. 119<sup>v</sup>

he is ouercom̄ and now doth fle  
 all þis I suffyr ffor mannys sake  
 to teche þe how þou xalt rewle the  
 Whan þe devylle dothe the Assayle  
 loke þou concente nevyr to synne  
 For no sleytys ne for no gynne  
 and þan þe victory xalt þou wynne  
 þe devyl xal lesyn all his travayl.

205

¶ To Suffyr temptacion it is grett peyn  
 If þou with-stonde it þou wynnyst grett mede  
 Of god þe more grace þou hast serteyn  
 If þou with-sett þe devyl in his dede  
 thow þat þe fende tempt þe Ageyn  
 of his power take þou no drede  
 Ffor god hath the 3ovyn both myght and mayn  
 hym for to with-sytt evyr at nede  
 þou hast more myght than he  
 Whan þe devyl doth tempte the , ' thoo  
 Shewe þi myght azens þi ffoo  
 whan þi sowle partyth the froo  
 In blysse þan xal it be.

210

215

219

Amen

[Remainder of Fo. 119<sup>v</sup>—3 $\frac{5}{8}$  inches—and Ff. 120, 120<sup>v</sup> blank (except for scribblings).]

Fo. 121 Hic de muliere in adulterio deprehensa. ¶ Nolo mortem  
 peccatoris<sup>1</sup>.

¶ Jhesus

**M**An for þi synne take repentaunce  
 If þou amende þat is amys  
 Than hevyn xal be þin herytaunce  
 Thow þou haue don A3eus god grevauns  
 3ett mercy to haske loke þou be bolde  
 his mercy doth passe in trewe balauns  
 All cruel jugement be many folde.

5

24

<sup>1</sup> This is written in larger but not liturgical script.

A note written very small in the hand of the scribe stands above it:  
*q̄u at nolo morte*[m].

¶ thow þat 3our synnys be nevyr so grett  
 Ffor hem be sad *and* aske mercy 10  
 sone of my ffadyr grace 3e may gett  
 with þe leste teer wepyng owte of 3our ey  
 My ffadyr me sent the man to bye  
 All þi Raunsom my-sylfe must pay  
 Ffor loue of þe my-sylfe wyl dye 15  
 Iff þou aske mercy I sey nevyr nay.

¶ In to þe erth ffrom hevyn A-bove  
 þi sorwe to sese *and* joye to restore  
 man I cam down all ffor þi loue  
 Loue me ageyn I aske no more 20  
 þow þou mys-happe *and* synne ful sore  
 3it turne A3en *and* mercy craue  
 it is þi fawte *and* þou be lore  
 haske þou mercy *and* þou xalt haue.

¶ Vppon þi neybore be not vengabyll 25  
 Ageyn þe lawe if he offende  
 lyke as he is þou art vnstabyll  
 thyn owyn frelte evyr þou attende  
 Euer more þi neybore helpe to Amende  
 evyn as þou woldyst he xulde þe 30  
 Ageyn hym wrath if þou accende  
 the same in happ wyll falle on the.

¶ Eche man to othyr be mercyable  
 And mercy he xal haue at nede  
 What man of mercy is not tretable 35  
 Whan he Askyth mercy he xal not spede  
 Mercy to graunt I com in dede  
 Who so Aske mercy he xal haue grace  
 Lett no man dowte for his mysdede  
 But evyr Aske mercy whyl he hath space. 40

Scriba

¶ Alas Alas oure Lawe is lorn  
 A fals Ypocryte jhesu be name  
 þat of a sheppherdis dowtyr was born  
 Wyl breke oure lawe *and* make it lame  
 he wyl us werke ryght mekyl shame 45



his fals purpos if he up-holde  
 all oure lawys he doth defame  
 þat Stynkyng beggere is woundyr bolde.

Phariseus

¶ Sere serybe in feyth þat ypocryte  
 wyl turne þis londe al to his lore  
 þerfore I counceit hym to indyte  
 And chastyse hym ryght wel þerfore.

50

Scriba

On hym be-leve many A score  
 In his prechyng he is so gay  
 Ech man hym folwygh ever more *and* more  
 Aȝens þat he seyth no man seyth nay.

55

Phariseus

Fo. 122  
 (K quire)

¶ A Ffals qwarel if we cowde feyne  
 þat ypocrite to puttyn in blame  
 All his prechyng xulde sone disteyne  
*and* than his wurehepp xuld turne to shame  
 with sum falshede to spyllyn his name  
 lett vs assay his lore to spylle  
 þe pepyl with hym yf we cowde grame  
 than xulde we sone haue al oure wyff.

60

Accusator

¶ Herke sere pharysew *and* sere serybe  
 A ryght good sporte I kan ȝow telle  
 I vndyr-take þat ryght a good brybe  
 We all xul haue to kepe counceit  
 A fayre ȝonge qwene here-by doth dwelle  
 both ffresch *and* gay upon to loke  
 And a taft man with here doth melle  
 the wey in to hyre chawmere ryght evyn he toke.

65

70

¶ lett us thre now go streyte thedyr  
 the wey ffyl evyn I xall ȝow lede  
*and* we xul take them both to-gedyr  
 Whyff þat þei do þat synful dede.

75

Scriba

Art ȝou sekыр þat we xal spede  
 Shaft we hym fynde whan we cum there.

Accusator

be my trowth I haue no drede  
 þe hare fro þe fforme we xal a-rere.

80

## Phariseus

¶ We xal haue game *and* pis be trewe  
 lete us thre werke by on Assent  
 We wyl here brynge evyn be-form jhesu  
*and* of here lyff þe truth present  
 How in advowtrye hyre lyff is leut  
 Than hym be-form whan she is browth  
 We xul hym Aske þe trew jugement  
 What lawfull deth to here is wrouth.

Co. 122v

85

¶ Of grace *and* mercy hevyr he doth preche  
 And þat no man xulde be vengeable  
 Ageyn þe woman if he sey wrech  
 Than of his prechyng he is vnstable<sup>1</sup>  
 And if we fynde hym varyable  
 of his prechyng þat he hath tawth  
 than haue we cawse bothe juste *and* Able  
 Ffor a fals man þat he be cawth.

90

95

## Scriba

¶ Now be<sup>2</sup> grete god 3e sey ffyl well  
 If we hym fyndyn in varyaunce  
 We haue good reson as 3e do tell  
 Hym for to brynge to foule myschauns  
 If he holde styll his dalyauns  
*and* preche of mercy hire for to saue  
 than haue we mater of gret substauns  
 hym for to kille *and* putt in graue.

100

¶ Grett reson why I xal 3ow telle  
 Ffor moyses doth bydde in oure lawe  
 that Euery Advowterere we xuld qwelle  
*and* 3itt with stonys thei xulde be slawe  
 Ageyn moyses<sup>3</sup> if þat he drawe  
 þat Synful woman with grace to helpe  
 he xal nevyr skape out of oure Awe  
 but he xal dye lyke a dogge whelpe.

105

110

<sup>1</sup> *unstably* first written and corrected to *vnstable*.

<sup>2</sup> The words *Now be* and *we* in the line below are obscured by a blot.

<sup>3</sup> The words *Ageyn moyses* are written in a slightly larger form.

Fo. 123 ¶ 3e tary ovyr longe serys I sey 3ow  
 they wyl sone parte as þat I gesse  
 perfore if 3e wyl haue 3our pray now  
 lete us go take them in here whantownnesse.

Accusator

115

Goo þou be-forn þe wey to dresse  
 We xal þe ffolwe with-in short whyle  
 Iff þat we may þat quene dystresse  
 I hope we xal jhesu be-gyle.

Phariseus

120

Scriba

¶ Breke up þe dore and go we inne  
 Sett to þe shuldyr with all þi myght  
 We xal hem take evyn in here synne  
 here owyn trespas shal þem indite.

*hic juvenis quidam extra currit indeploydo calligis non ligatis et  
 braccas in manu tenens et dicit accusator*

Accusator

125

Stow þat harlot sum erthely wyght  
 that in advowtrye here is fflownde.

Juuenis

3iff Any man stow me þis nyth  
 I xal hym 3eve a dedly wownde.

¶ I<sup>1</sup> Any man my wey doth stoppe  
 or we departe ded xal I be  
 I xal þis daggare putt in his croppe  
 I xal hym kille or he xal me.

130

Phariseus

Grett goddys curse mut go with the  
 With suche a shrewe wyll I not melle.

Juuenes<sup>2</sup>

That same blyssynge I 3yff 3ow thre  
 And qwheth 3ow alle to þe devyl of helle.

135

\* In feyth I was so sore affrayd  
 Fo. 123<sup>v</sup> Of 3one thre shrewys þe sothe to say  
 my breche be nott 3ett well up-teyd  
 I had such hast to renne A-way

140

<sup>1</sup> So in MS. for *Ij*.<sup>2</sup> So in MS.

\* No paragraph sign here in MS.

Thei xal nevyr cacche me in such affray  
 I am full glad *pat* I am gon  
 Adewe Adewe a xx<sup>ti</sup> devyl way  
*and* goddys curse haue 3e every-chon.

Scriba

¶ Come forth *pou* stotte com forth *pou* scowte<sup>1</sup>  
 com forth *pou* bysmare *and* brothel bolde  
 com forth *pou* hore *and* stynkyng bych clowte  
 how longe hast *pou* such harlotry holde.

145

Phariseus

Com forth *pou* quene com forth *pou* scolde  
 com forth *pou* sloveyn com forth *pou* slutte  
 we xal the tecche with carys colde  
 A lytyl bettyr to kepe *pi* kutte.

150

Mulyer

¶ A mercy mercy serys I 3ow pray  
 Ffor goddys loue haue mercy on me  
 of my mys-levyng me not be-wray  
 haue mercy on me for charyte.

155

Accusator

Aske us no mercy it xal not be  
 We xul so ordeyn ffor *pi* lott  
*pat* *pou* xalt dye for *pin* Advowtrye  
 Perfore com forth *pou* stynkyng stott.

160

Mulier

¶ Serys my wurchep if 3e wyl saue  
 And helpe I haue non opyn shame  
 bothe gold *and* sylvyr 3e xul haue  
 So *pat* in clennes 3e kepe my name.

Scriba

Fo. 124  
 (L quire)

Mede ffor to take we were to blame  
 to save suche stottys it xal not be  
 We xal bryng the to suche a game  
*pat* all advowtererys xul lern be the.

165

Mulier

¶ Stondyng 3e wyl not graunt me grace  
 but for my synne *pat* I xal dye  
 I pray 3ow kille me here in *pis* place  
*and* lete not *pe* pepyl up-on me crye  
 If I be sclaudryd opynly

170

<sup>1</sup> MS. *scowtte*, with deleting dot beneath the first *t*.

to all my frendys it xul be shame  
 I pray 3ow kylle me prevyly  
 lete not þe pepyl know my defame.

175

Phariseus

¶ Ffy on þe scowte þe devyl þe qwelle  
 Ageyn þe lawe xul we þe kyl  
 Ffyrst xal hange þe · þe devyl of helle  
 or we such folyes xulde ffulfyll  
 thow it lyke þe nevyr so ill  
 be-fforū þe prophete þou xalt haue lawe  
 lyke as moyse doth charge ut <sup>1</sup> tyll  
 With grett stonys þou xalt be slawe.

180

Accusator

¶ Com forth a-pase þou stynkyng scowte  
 be-fore þe prophete þou were þis day  
 or I xal 3eue þe such a clowte  
 þat þou xalt fall down evyn in þe way.

185

Scriba

now be grett god and I þe pay  
 Such a buffett I xal þe take  
 þat all þe teth <sup>2</sup> I dare wel say  
 with-inne þin heed ffor who xul shake.

190

Phariseus

Fo. 124<sup>v</sup> ¶ Herke sere prophete we all 3ow pray  
 to gyff trewe dond and just sentence  
 Vpon þis woman which þis same day  
 In synfull advowtery hath don offense.

195

*hic ihesus dum isti accusant mulierem continue debet digito suo scribere in terra.*

Accusator

Se we haue brought here to 3our presens  
 be-cawse 3e ben a wyse prophete  
 þat 3e xal telle be consyens  
 What deth to hyre 3e thynke most mete.

200

Scriba

¶ In moyses lawe ryght þus we fynde  
 þat such fals louers xul be slayd  
 streyte to a stake we xul hem hynde  
 and with grett stonys brest out þer brayd

<sup>1</sup> So in MS. for *us*.

<sup>2</sup> This word first miswritten in some way and crossed through.

Of *your* concyens telle us þe playnð  
 with þis woman what xal be wrought  
 Shañ we lete here go qwyte agaynð  
 or to hire deth xal she be brought.

*Jhesus nichil respondit sed semper scribyt in terra.*

¶ Now holy prophete be mercyable  
 vpon me wrecch take no vengeance  
 Ffor my synnys Abhomynable  
 In hert I haue grett repentaunce  
 I am wel wurthy to haue myschaunce  
 Both bodyly deth *and* werdly shame  
 but gracyous prophete of socurraunce  
 þis tyme pray 3ow for goddys name.

Mulier<sup>1</sup>

210

215

Fo. 125

¶ Ageyn þe lawe þou dedyst offens  
 perfore of grace speke<sup>2</sup> þou no more  
 As moyses gevyth in law sentens  
 þou xalt be stonyd to deth per-fore.

Phariseus

220

Accusator

Ha don sere prophete telle us 3oure lore  
 xul we þis woman with stonys kyñ  
 or to hire hous hire home restore  
 In þis mater tell us 3our wyñ.

Scriba

225

¶ In a colde stodye me thynkyth 3e sytt  
 good sere awake telle us 3our thought  
 xal she be stonyd telle us 3our wytt  
 or in what rewle xal sche<sup>3</sup> be brought.

Jhesus

Loke which of 3ow þat nevyr synne wrought  
 but is of lyff clennere þan she  
 Cast at here stonys *and* spare here nowght  
 Clene out of synne if þat 3e be.

230

*hic ihesus iterum se inclinans scribet in terra et omnes accusatores  
 quasi confusi separatim in tribus locis se disiungunt;*

<sup>1</sup> This word is written in the left-hand margin in another hand, the name of the speaker having been omitted.

<sup>2</sup> *spe* first written, *he* inserted by the scribe over the line.

<sup>3</sup> Or *scho*—the letter is blotted.



Phariseus

¶ Alas Alas I am ashamyd  
 I am a-fferde <sup>1</sup> þat I xal deye  
 all myn synmys evyn propyrly namyd 235  
 3on prophyte dede wryte be-for myn eye  
 If þat my felawys þat dude Aspye  
 they wyll telle it bothe ffer *and* wyde  
 my synfull levynge if þei out crye  
 I wot nevyr wher myn heed to hyde. 240

Accusator

Fo. 125<sup>v</sup> ¶ Alas for sorwe myn herte doth blede  
 All my synmes 3on man dude wryte  
 If þat my felawys to them toke hede  
 I kan not me ffrom deth Acquyte  
 I wolde I wore hyd sum-where out of syght 245  
 þat men xuld me no-where se ne knowe  
 If I be take I am afflyght  
 In mekyl shame I xal be throwe.

Scriba

¶ Alas þe tyme þat þis be-tyd  
 Ryght byttyr care doth me enbrace <sup>2</sup> 250  
 All my synmys be now vnhyd  
 3on man be-for me hem all doth trace  
 If I were onys out of þis place  
 to suffyr deth gret || *and* vengeauns Able <sup>3</sup>  
 I wyl nevyr come be-for his face 255  
 þow I xuld dye in a stable.

Mulier

¶ Thow I be wurthy ffor my trespas  
 to suffyr deth ab-homynable  
 3itt holy prophete of 3our hy3 grace  
 In 3our jugement be mercyable 260  
 I wyl nevyr more be so vinstable  
 O holy prophete graunt me mercy  
 of myn synmys vnresonable  
 With all myn hert I am sory.

Jhesus

¶ Where be þi fomen þat dude þe Accuse 265  
 Why haue þei lest us to Alone.

<sup>1</sup> *fed* first written for *fferde* and crossed through.

<sup>2</sup> So in MS.

<sup>3</sup> Line thus divided at *gret* in MS.

Fo. 126  
(M quire)

By-cawse they cowde nat hemself excuse  
With shame they ffiled hens Euery-chone  
But gracyous prophete lyst to my mone  
of my sorwe take compassyōn  
now all myn enmyes hens be gone  
Sey me sum wurde of consolacion.

Mulier

270

¶ Ffor þo synnys þat þou hast wrought  
bath Any man condempnyd the.

Jhesus

Nay for-soth þat hath þer nought  
but in þour grace I putt me.

Mulier

275

Ffor me þou xalt nat condempnyd be  
go hom A-geyn and walk at large  
loke þat þou leue in honeste  
and wyl no more to synne I þe charge.

Jhesus

280

¶ I thanke þow hyȝly holy prophete  
Of pis grett grace þe haue me graunt  
all my lewde lyff I xal doun lete  
and ffonde to be goddys trewe servaunt.

Mulier

Jhesus<sup>1</sup>

285

What man of synne be repentaunt  
of god if he wyl mercy craue  
God of mercy is so habundawnt  
þat what man haske it he xal it haue.

¶ Whan man is contrite and hath wonne grace  
God wele not kepe olde wreth in mynde  
but bettyr loue to hem he has  
Very contryte whan he them fynde  
Now god þat dyed ffor all mankende  
saue all þese pepyl both nyght and day  
and of oure synnys he us vnbynde  
hyȝe lorde of heuyn þat best may.

290

295

Amen.

[Ff. 126<sup>v</sup> and 127 left blank.]

<sup>1</sup> The word *Jhesus* has been crossed out and the word *Doctor* written below in the same hand as the word *Mulier* earlier in the play.

Fo. 127<sup>v</sup>    hic incipit de suscitacione lazari.

¶ Lazarus

God þat all thyng dede make of nowth  
 And puttyst eche creature to his fenaunce  
 Saue thyn handwerke þat þou hast wrought  
 As þou art lord of hyȝ substauns  
 O gracyous god att þi plesours  
 of my dysese now comforte me  
 Which þurowe syknes hath such penawnce  
 On-ethys ffor heed Ache may I now se.

25

5

¶ Systyr Martha and Mawdelyn eke  
 With hast helpe me in bedde to dresse  
 Ffor trewly I am so woundyrly seke  
 I may nevyr schape<sup>1</sup> þis grett seknes  
 My deth is conū now I gesse  
 help in to chawmERE þat I be led  
 my grett desesse I hope, xal lesse  
 If I were leyd upon a bed.

10

15

Martha

¶ Lazarus brother be of good cher  
 I hope ȝour syknes ryght wel xal slake  
 Vpon þis bed rest ȝow rygh<sup>2</sup> her  
 And a good slep assay to take.

20

Magdalyñ

Now jentyll brothyR ffor goddys sake  
 lyfte up ȝowre hert and be not feynt  
 An hevy housholde with vs ȝe make  
 If dedly syknes haue ȝow Ateynt.

Lazarus

¶ Ffor sothe dere systeryn I may not slepe  
 my seknes so sore doth evyr encrese  
 of me I pray ȝow take ryght good kepe  
 tyll þat my peyne be-gynne relese.

25

Martha

Fo. 128<sup>3</sup>    God graunt grace þat it may sese  
 of syknes god make ȝow sownde

30

<sup>1</sup> The *h* is corrected from some other letter.

<sup>2</sup> So in MS.

<sup>3</sup> The red loops of the names of the speakers are omitted on Fo. 128.

or ellys oure joy wyll sone dysceres  
In so grett peynes if 3e ly bownde.

Magdalyñ

¶ A brothir brothir lyfte up 3oure herte  
3our hevy cher doth us grevaunce  
If deth from us 3ow xulde de-parte  
than were we brought in comberaunce  
3e be oure brothyr syb of Alyaunce  
If 3e wore deed þan had we none  
3e do us brynge in distemperaunce  
Whan 3e us telle 3e xal hens gone.

35

40

1<sup>us</sup> consolator

¶ Dame martha *and* magdalyne  
how faryth 3our brothire lete us hym se.

Martha

he is ryght seke *and* hath grett pyne  
I am aferde deed he xal be.

Magdalyñ

A man may haue ryght grett pete  
the fervent hete of hym to fele.

45

ij<sup>us</sup> consolator

Take 3e no thought in no degre  
I hope þat he xal ffare fful wele.

Martha

¶ he may nat leve his colowre doth chaunge  
com̃ to his bed 3e xal hym se.

50

Magdalyñ

Iff he longe leve it wyl be straunge  
but as god wole so mut it be  
Chere hym gode frendys ffor charyte  
Comforte of hym we kan non gete

Fo. 128v

Alas Alas what eylyght me  
myne herte for wo is wundyr grete.

55

3<sup>us</sup> consolator

¶ Al heyl syr lazarus how do 3e fare  
how do 3e ffele 3ow in 3our herte.

lazarus

I am with syknes all woundyn in care  
And loke whan deth me xulde departe.

60

4<sup>us</sup> consolator et nuncius

3e xal haue hele *and* leue in qwart  
If 3e wol take to 3ow good chere.

Lazarus

Whan deth<sup>1</sup> on me hath shet his dart  
I xal haue hele *and* ly on bere.

1<sup>us</sup> consolator

¶ Be of good comforte *and* thynke not so  
put out of herte þat idyl thought  
þoure owyn mys-denyng may werke þow wo  
*and* cause þow sonere to deth be brought.

65

ij<sup>us</sup> consolator

With gret syknes þow ȝe be sought  
Vpon þoure-sylf haue no mystruste  
If þat ȝe haue I wundyr ryght nought  
þow ȝe be deed *and* cast in duste.

70

3<sup>us</sup> consolator

¶ Many on hath had ryght grett syknesse  
And aftyr hath had his hele agayn<sup>2</sup>  
*and* many a man þis is no lesse  
With his wantruste hym-sylf hath-slayn<sup>3</sup>  
ȝe be a man of ryght sad brayn  
þow þat þour syknes greue þow ryght ill  
Pluk up þour herte with myght *and* mayn  
*and* chere þour-sylf with all þour wysht.

75

80

Lazarus

Fo. 129 ¶ Ageyn my syknes þer is non ese  
but jhesu cryst my maystyr dere  
If þat he wyst of my dyssese  
Ryght sone I trust he wolde ben here.

4<sup>us</sup> Consolator

I xal go to hym with-outyn dwere  
And of þour syknes telle hym serteyn  
loke þat ȝe be of ryght good chere  
Whyt þat I go *and* com ageyn.

85

Martha

¶ Now jentyl ffreind telle hym ryght thus  
he þat he lovyth hath grett syknes  
hedyr to come *and* comforte vs  
Say þat we prayd hym of his goodnes.

90

<sup>1</sup> Some correction has been made by the scribe in this word.

<sup>2</sup> *ageyn* first written and corrected to *agayn*.

<sup>3</sup> The *a* here seems also to be written over another letter.

Magdalyn

Recomende us on to his hyznes  
And telle hym all oure hertys wo  
but he comforte oure hevynes  
oure werdly<sup>1</sup> joy away wyl go. 95

4<sup>us</sup> consolator et nuncius

¶ The trewth ffor soth all every dele  
as 3e haue told so xal I say  
go to 3our brothyr *and* cheryse hym wele  
Ffor I walke fforth streyte in my way. *here goth he his way*<sup>2</sup> 100  
Martha

What chere good brothyr telle me I pray  
What wele 3e ete what wele 3e drynk  
loke what is plesynge to 3our pay  
3e xal haue what 3e wole thynke.

Lazarus

¶ My wynde is stoppyd gon is my breth  
And deth is come to make myn ende  
to god in hevyn my sowle I qweth  
Ffarwell systeryn ffor hens I wende. 105

*hic lazarus moritur et cetera.*

Magdalyn

Fo. 129<sup>v</sup> Alas ffor wo myn here I rende  
Myn owyn dere brothyr lyth here now ded 110  
now haue we lost a trusty ffrende  
3e sybbest blood of oure kynreed.

Martha

¶ Alas alas *and* wele way  
now be we tweyn bothe brotherles  
Ffor who my hert is colde as clay 115  
A hoo xal comforte oure carefulness  
Ther had nevyr woman more doolfulness  
A systyr Magdalyn<sup>3</sup> what is 3our reed  
What whith may helpe oure hevynes  
now 3at oure brother is gon *and* deed. 120

Magdalyn

¶ Alas dere systyr I cannot telle  
3e best comforte 3at I can sey<sup>4</sup>

<sup>1</sup> Some letter, possibly *s*, is erased at the end of this word.

<sup>2</sup> Written roughly in the hand of the scribe of Ff. 95, 96.

<sup>3</sup> *Mad* (?) first written for *Mag[dalyn]* and crossed through.

<sup>4</sup> *say* first written and corrected to *sey*.



but *sum* man do us sle *and* qwelle  
 lete us ly down by hym *and* dey  
 Alas why went he alone away  
 If we had deyde with hym Also  
 than had oure care all turnyd to pley  
 ther now all joye is turnyd to woo.

125

i<sup>us</sup> consolator

¶ Be of good comforte *and* thank god of al  
 Ffor deth is dew to every man  
 What tyme þat deth on us xal ffall  
 non erthely wyght þe oure telle can.

130

Martha

We all xul dye þat is sertain<sup>1</sup>  
 but 3it þe blood of kynde nature  
 Whan deth þe brothyr Away hath tan  
 must nedys murne þat sepulture.

135

ij<sup>us</sup> consolator

Fo. 130 ¶ Good frendys I pray 3ow holde 3our pes  
 All 3our wepynges may not amende itt  
 of 3our sorwynges þer fore now ses  
 And helpe he were buryed in a cley pitt.

140

Magdalyne

Alas þat wurde myn heite doth slytt  
 þat he must now in cley be graue  
 I wolde *sum* man my throte wolde kytt  
 þat I with hym myght lyne in caue.

iiij<sup>us</sup> consolator

145

¶ Bothe heed *and* floet now he is wounde  
 in a chete<sup>2</sup> bothe ffayr *and* clene  
 lete us bere hym streyte to þat grounde  
 Where þat 3e thynke his graue xal bene.

Martha

We be ffull lothe þat pytt to sen  
 but stondynges it may no bettyr be  
 The coors take up 3ow thre between  
 with careful heite 3ow flolwe xal we.

150

*hic portauit corpus ad sepelliendum.*

<sup>1</sup> The scribe began to write *e* after the *t* (? for *scr'eyn*).

<sup>2</sup> An initial *s* has been added to this word in a different ink—apparently by a later corrector.

Magdaleyn

¶ Alas comforte I se non othyr  
but all of sorwe *and* care *and* woo  
We dulfull women must burry oure brothir 155  
Alas þat deth me wyl not slo  
If I to pitt with hym myght go  
þer-in evyr more with hym to Abyde  
than were my care all went me fro  
þer now grett sorwe doth wounde me wyde. 160

i<sup>us</sup> consolator

¶ This coors we burry here in þis pytte  
all myghty god þe sowle mut haue  
*and* with þis ston þis graue we shytte  
ffro ravenous<sup>1</sup> bestys þe body to saue.

Magdalyn

165

¶ Fo. 130<sup>v</sup> He is now brought in to his cave<sup>2</sup>  
my<sup>n</sup> hert ffor wo þis syght doth kylle  
Lete us sytt down here by þe grave  
or we go hens wepe all oure fylle.

Martha

¶ Vs for to wepe no man may lett  
be-forn oure face to se þis syght 170  
Alas qwy doth deth us not fett  
Vs for to brynge to þis same plyght.

ij<sup>us</sup> consolator

Arys for shame 3e do not ryght  
streyth from þis grave 3e xul go hens  
þus for to grugge ageyns godys myght 175  
A3ens hy3 god 3e do offens.

Magdalen

¶ Syth I must nedys with 3ow hens goñ  
my brotherys graue lete me fyrst kys  
Alas no whith may helpe my mon  
Ffare wel my brothyr fare wel my blys. 180

iiij<sup>us</sup> consolator

hom to 3our place we xal 3ow wysse  
Ffor goddys loue be of good chere  
In dede 3e do ryght sore amys  
so sore to wepe as 3e do here.

<sup>1</sup> *rauenous* first written, the *u* corrected to *v* by scribe.

<sup>2</sup> This *v* also appears to have been touched up, but there is no trace of an original *u*.

Martha

185

¶ Lete us go hom than to oure place  
we pray 3ow all *with* us to Abyde  
Vs to comforte *with* sum solace  
tyl þat oure sorwe doth slake *and* sclyde.

1<sup>us</sup> consolator

3ow for to comforte at every tyde.  
We xall dwelle here bothe nyght *and* day  
*and* god þat made þis werd so wyde  
be 3owre comforte þat best may.

190

*hic iij<sup>us</sup> consolator et nuncius loquitur jhesu dicens*

4<sup>us</sup> consolator

Po. 131 ¶ Heyl holy prophete jhesu be name  
Martha and Mawdelyn þo systeryn too  
Recomende hem to 3our hy3 fame  
And bad me sey to 3ow þus loo  
How þat Lazare qwhich þat 3e lovyd so  
*with* grett syknes is sore dyssesyd  
to hym they prayd 3ow þat 3e wolde goo  
If þat 3our hy3nes þerwith were plesyd.

195

200

Jhesus

¶ Dedly syknes lazare hath non  
but for to shewe goddys grete glorye  
Ffor þat syknes is ordeynyd a-lon  
þe sone of god to gloryfie.

Nuncius

205

They be in dowte þat he xal deye  
grett syknes hym sore doth holde  
Ffor veruent hete his blood doth dreye  
his coloure chaungyth as they me tolde.

Jhesus

¶ Goo hom ageyn And telle hem thus  
I xal come to hem whan þat I may.

210

Nuncius

At 3our comaundement · O prophete jhesus  
I xal hem telle as 3e do say.

Jhesus

Come forth bretheryn walke we oure way  
In to jurye go we A-non  
I cam not there ful many a day  
þerfore thedyr now wyl I gon.

215

Omnes discipuli

¶ The jewys ageyn the were grym *and* grylle  
Whan *pou* were there they wolde *þe* aslayn  
With stonys they sowte *þe* ffor to kyth  
And wylt *pou* now go thedyr ageyn.

220

Jhesus

xij owrys *þe* day hath in certeyn  
In them to walke both clere *and* bryght  
he xal not stomble ageyn hyth nor pleyne  
*þat* goth *þe* wey whyl it is day lyght.

¶ but if men walke whan it is nyght<sup>1</sup>  
Sone they offende in *þat* dyrknes  
be-cawse they may haue no cler syght  
they hurte there ffete ofte in suche myrkenes  
but as ffor this 3itt nevyr-*þe*-lesse  
the cawse *þerfore* I thedyr wyl wende  
is ffor to reyse ffrom bedde expresse  
lazare *þat* slepyth · oure Althere ffrende.

225

230

Omnes discipuli

¶ Of his syknes<sup>2</sup> he xal be save  
If *þat* he slepe good sygne it is.

Jhesus

lazare is deed *and* leyd in grave  
Of his slepyng *þe* deme amys  
I was not there *þe* know weyl<sup>3</sup> this  
to strengthe 3oure feyth I am ful glad  
*þerfore* I telle 3ow *þe* trewth*e* i-wys  
oure ffrende is deed *and* vndyr erth clad.

235

240

Thomas

¶ Than goo we all ryght evyn streyth thedyr  
there as oure ffrende lazare is deed  
*and* lete us deye with hym to-gedyr  
*þer* as he lyth in *þe* same stede.

Jhesus

Fo. 132 The ffor<sup>4</sup> to deye haue *pou* no drede  
the wey streyth thedyr in hast we take

245

<sup>1</sup> The colour of the ink becomes darker with this line and the writing slightly more angular. This continues more or less to the bottom of Fo. 134.

<sup>2</sup> The *k* is corrected from some other letter.

<sup>3</sup> The *e* omitted and written above the line.

<sup>4</sup> So in MS.

be þe grett myght of myn godhede  
oute of his slepe he xal awake.

Nuncius

- ¶ All heyl Martha *and* mawdelyn eke  
to jhesu I haue 3our massege seyd <sup>1</sup> 250  
I tolde hym how þat 3our brothyr was seke  
*and* with grett peyn in his bed leyd  
He bad 3e xulde not be dysmayde  
afl his syknes he xal Askape  
he wyll byn here *with-in* a brayde 255  
as he me tolde he comyth in rape.

Mawdelyn<sup>2</sup>

- ¶ That holy prophete doth come to late  
oure brothyr is beryed iij days or this  
A grett [stone] <sup>3</sup> stoppyth þe pytty's gate  
there as oure brothere beryde is. 260

Nuncius

Is lazare deed now god his sowle blys  
3it loke 3e take non hevynes  
So longe to wepe 3e don A-mys  
It may not helpe 3our sorynes.

Martha

- ¶ Oute of myn herte afl care to lete 265  
afl sorwe *and* wo to easte Away  
I xal go forth in þe strete  
to mete *with* jhesu if þat I may.

ij<sup>us</sup> consolator

God be 3our spede bothe evyr *and* Ay  
Ffor *with* 3our sustyr we wyl abyde 270  
here to comfote we xal a-say  
*and* afl here care to caste a-syde.

3<sup>us</sup> consolator

- Fo. 132<sup>v</sup> ¶ Mary Mawdelyn be of good herte  
And wel be-thynke 3ow in 3our mynde  
Eche creature hens must depart 275  
þer is no man but hens must wende.

<sup>1</sup> *Sayd* first written and corrected to *seyd*.

<sup>2</sup> The *w* written over a *d*.

<sup>3</sup> This word is written above the line in a different ink, possibly by the scribe of Fl. 95, 96.

Deth to no wyht can be a frende  
 Añ pinge to erth he wyl downd cast  
 Whan *pat* god wol añ thyng hath ende  
 lengere than hym lyst no thyng may last.

280

Magdalyñ

¶ I thanke 3ow frendys ffor 3our good chere  
 myn hed doth ake as it xulde brest  
 I pray 3ow therfore while<sup>1</sup> 3e ben here  
 A lytil whyle *pat* I may rest.

4<sup>th</sup> consolator nunc[ius

*pat* lord *pat* made bothe est and west  
 graunt 3ow good grace suche rest to take  
*pat* on to hym xulde plese most best  
 As he þis worlde of nought dyd make.

285

Martha

¶ A gracyous lord had 3e ben here  
 My brother lazare þis tyme had lyved<sup>2</sup>  
 but iiij days gon upon a bere  
 We dede hym berye whan he was ded  
 3itt now I knowe with-owtyn drede  
 What thyng of god *pat* þou do craue  
 þou xalt spede of þe hy3 godhede  
 what so þou aske · þou xalt it haue.

290

295

Jhesus

¶ Thy brothyr lazare A3en xal ryse  
 A levyng man a3en to be.

Martha

I woot wel *pat* at þe grett last syse  
 he xal a ryse | and also we<sup>3</sup>.

300

Jhesus

For. 133 Resurreccion þou mast me se  
 And hendeles lyff I am also  
 What man *pat* deyth and levyth in me  
 Ffrom deth to lyve he xal ageyn go.

¶ Eche man in me *pat* feythful is  
 and ledyth his lyff aftere my lore  
 of hendeles lyff may he nevyr mys

305

<sup>1</sup> *wyl* first written and crossed through.

<sup>2</sup> There are traces of correction in this word—possibly *leved* first written.

<sup>3</sup> These line divisions seem intended to mark the extra rhyme.



euere he xal leve *and* deye nevyr more  
 The body *and* sowle I xal restore  
 to endeles joye dost þou trowe this.

310  
 Martha

I hope in the || O cryst ful sore<sup>1</sup>  
 þou art þe sone of god in blys.

¶ Thy Ffadyr is god of lyff endeles  
 þi self is sone of lyff *and* gras  
 to sese these wordlys wrecchydnes  
 Ffrom hefne to erth þou toke þe pas.

315

Jhesus

Of hevynly myght ryght grett solas  
 to all þis world me<sup>2</sup> xul sone se  
 go calle þi systyr in to þis plas  
 byd mary mawdelyn come hedyr to me.

320

Martha

¶ At þi byddyng I xal here calle  
 In hast we were here ȝow be-forn.

Mawdelyn

Alas my mowth is bytter as galle  
 grett sorwyn my herte on tweyn hath scorid  
 Now þat my brothyr from syth is lorn  
 þer may no myrth my care releve  
 Alas þe tyme þat I was born  
 þe swerde of sorwe myn hert doth cleve.

325

i<sup>us</sup> consolator

Fo. 133<sup>v</sup> ¶ Ffor his dere loue þat all hath wrought  
 Ses sum tyme of ȝour wepynge  
*and* put all thyng out of thought  
 in-to þis care þat ȝow doth brynge.

330

2<sup>us</sup> consolator

ȝe do ȝour-self ryght grett hyndrynge  
*and* short ȝoure lyff or ȝe be ware  
 Ffor goddys loue ses of ȝour sorwyng  
*and* with good wysdam refreyn ȝour care.

335

Martha

¶ Sustyr magdaleñ com out of halle  
 oure maystyr is com as I ȝow say

<sup>1</sup> The reason for the dividing strokes in this line is not apparent.

<sup>2</sup> So in MS. for *men*.

he sent me hedyr ȝow for to calle  
come forth in hast as I ȝow pray.

Magdalen<sup>340</sup>

Ha · where hath he ben many a longe day  
Alas why cam he no sonere hedyr  
In hast I folwe ȝow anon þe way  
me thynkyth longe or I come thedyr.

3<sup>us</sup> consolator

¶ Herke gode ffrendys I ȝow pray  
Aftyr þis woman in hast we wende  
I am a-ferde ryght in good fay  
here-self for sorwe þat she wyl shende.

345

Nuncius

Here brothyr so sore is in hire mende  
She may not ete drynke nor slepe  
strete to his graue she goth on ende  
As a mad woman þer for to wepe.

350

Magdalen

¶ A Souereyn lord *and* mayster dere  
had ȝe *with* us ben in presens

Fo. 134 Than had my brother on lyue ben here  
nat ded but qwyk þat now is hens  
Ageyn deth is no resystens  
Alas myn hert is woundyrly wo  
Whan þat I thynke of his Absens  
þat ȝe ȝour-self in herte lovyd so.

355

whan we haue mynde of his sore detli  
he was to us so gentyl<sup>1</sup> *and* good  
þat mend of hym oure hertys sleth  
þe losse of hym doth marre oure mood.

360  
1<sup>us</sup> consolator

Be bettyr neybore nevyr man stood  
to euery man he was ryght hende  
Vs he dede refresch *with* drynk *and* ffood  
now he is gon | gon is oure frende.

ij<sup>us</sup> 2 consolator  
365

Jhesus

¶ ȝowre grett wepynge doth me constreyne  
Ffor my good ffrend to<sup>3</sup> wepe also

370

<sup>1</sup> This initial *g* has been corrected from an original *j* by the scribe.

<sup>2</sup> 3 first written for ii and crossed through.

<sup>3</sup> Some letter (? *w*) before *to* crossed through.

I can not me for wo restreyn  
but I must wepe lyke as *ȝe* do.

*hic ihesus fingit se lacrimari.*

3<sup>us</sup> consolator

Be-holde þis prophete how he doth wepe lo  
he louyd lazare ryght woundyrly sore  
he wolde not ellys for hym þus wepe so  
but if þat his loue on hym were þe more.

375

Nuncius

FO. 134<sup>v</sup>

¶ A straw for þi tale what nedyth hym to wepe  
A man born blynde · dede<sup>1</sup> he nat ȝeue syght  
myght he nat thanne his frende on lyve kepe  
be the uertu of þat same hyȝ myght.

380

Jhesus

Where is he put telle me anon ryght  
brynge me þe weye streyth to his grave.

Martha

lord at ȝour wylle we xal brynge ȝow tyght  
evyn to þat place þer he doth lyne in caue.

Magdalyñ

Whan þat we had þe massangere sent  
Or he had fullych half a myle goñ  
deyd<sup>2</sup> my brother *and* up we hym hent  
here in þis graue we beryed hym anoñ.

385

Jhesus

þe myght of þe godhed xal glathe<sup>3</sup> ȝow every-choñ  
suche syght xal ȝe se hens or ȝe wende  
Sett to ȝour handys take of þe stoñ  
A syght lete me haue of lazare my ffrende.

390

Martha

¶ he stynkygh ryght fowle longe tyme or this  
iiij days gon for sothe he was dede  
lete hym ly styлле ryght evyn as he is  
þe stynke of his careyn myght hurte<sup>4</sup> us I drede.

395

Jhesus

As I haue þe tolde syght of þe god-hede  
thy-self xuldyst haue · feythful if þou be

<sup>1</sup> *dede* has been altered to *dyde* in different ink and by a later hand, the *y* being written over the *e*.

<sup>2</sup> *deyd* has been altered to *dyyd* in a different ink and (probably) by a later hand—the *y* written over the *e*.

<sup>3</sup> *glathe* has been altered to *gladd* in a different ink, the *dd* written over the *the*.

<sup>4</sup> *hurf* first written and crossed through.

take of þe ston do Aftyr my rede  
þe glorie of þe godhede a-non 3e xal se. 400

1<sup>us</sup> consolator

¶ 3oure byddynge xal be don a[non]<sup>1</sup> ful swyfte  
Sett to 3our handys *and* helpe echoñ  
I pray 3ow serys help me to lyfte  
I may not reyse it my-self<sup>2</sup> a-lon.

2<sup>us</sup> consolator

Fo. 135 In feyth it is An hevy ston  
Ryth sad of weyth *and* hevyof peys. 405

3<sup>us</sup> consolator

Thow it were twyes so evy<sup>3</sup> as on<sup>4</sup>  
Vndyr vs foure we xal it reyse.

Nuncius

¶ Now is þe ston take ffrom þe caue  
here may men se A rewly sygth 410  
of þis ded body þat lyth here graue<sup>5</sup>  
Wrappyd in a petefful plyght.

*Jhesus eleuat is ad celum oculis dicit*

Jhesus

I thanke þe fadyr of þin hy3 myght<sup>6</sup>  
þat þou hast herd my prayour þis day  
I know ful wel bothe day *and* nyght 415  
Euer þou dost graunt þat I do say.

¶ But for þis pepyl þat stondlyth about  
And be-leue not þe power of þe *and* me  
them for to brynge clene out of dowl  
this day oure myght thei<sup>7</sup> all xul se. 420

*hic Jhesus clamat voce magna dicens*

Lazare Lazare my frende so fre  
Ffrom þat depe pitt come out a-non

<sup>1</sup> MS. *an* with *non* written in the left-hand margin.

<sup>2</sup> *seff* first written, imperfectly corrected to *self*.

<sup>3</sup> An initial *h* has been added in different ink by a later corrector.

<sup>4</sup> Some letter has been corrected to *o* in this word and to make it clear an *o* is written above.

<sup>5</sup> The word *in* has been written above the line before *grau* by the later hand.

<sup>6</sup> This line as far as *fadyr* written and crossed through in red ink to make room for the stage direction, then written again beneath.

<sup>7</sup> *thei* has been altered to *they* in a different ink by the later corrector.

be þe grett myght of þe hyȝ mageste  
A-lyve þou xalt on erth ageyn goȝd.

lazarus

¶ At ȝoure comaundement I ryse up ful ryght  
hevyȝ helle And erth ȝoure byddyȝ must obeye  
Ffor ȝe be god *and* man *and* lord of most myght  
Of lyff *and* of deth ȝe haue both lok *and* keye.

425

*hic resurget lazarus ligatis manibus et pedibus ad modum sepulti*<sup>1</sup> *et dicit ihesus*

Jhesus

Fo. 135<sup>v</sup> Goo forthe bretheryn<sup>2</sup> *and* lazare ȝe vntey  
And all his bondys losyȝ hem asundyȝ  
Late hym walke hom *with* ȝow in þe wey  
Ageyn godys myght þis meracle is no wundyȝ.

430

Petrus

¶ At ȝour byddyȝe his bondys we vnbynde  
all thyȝe muste lowte<sup>3</sup> ȝour mageste  
be þis grett meracle opynly we fynde  
Very god *and* man in trewth þat ȝe be.

435

Johannes

þat þou art very god every man may se  
be this meracle so grett *and* so meruayll  
all thyȝe vnder hevyȝ must nedys obey þe  
whan Aȝens þe þowh deth be · he may not preuayll.

440

Omnes consolatores

¶ We All *with* o voys ffor god do þe knowe  
*and* for oure sauour we do þe reverens  
All oure hool loue now in þe doth growe  
O sovereyȝ lord of most excellens  
helpe vs of ȝour grace whan þat we go hens  
Ffor aȝens deth us helpyȝt not to stryve  
but aȝen ȝoure myght is no resistens  
oure deth ȝe may A-slake *and* kepe vs<sup>4</sup> styлле on lyve.

445

Jhesus

¶ Now I haue shewyȝd in opyn syȝht  
of my godhed þe gret glorye

450

<sup>1</sup> MS. sepult.

<sup>2</sup> *breryn* first written and crossed through.

<sup>3</sup> The word *unto* has been written above the line by the later hand between *lowte* and *ȝour*.

<sup>4</sup> *ust* written before *vs* and crossed through.

to-ward my passyon I wyl me dyght  
 the tyme is nere *pat* I must deye  
 Ffor all mankynde his sowle to bye  
 A crowne of thorn xal perchyn myn brayn  
*and* on þe mont of caluarye  
 Vpon a cros I xal be slayn.

455

The Passion Play. I

Fo. 136

¶ Demon

(N quire)<sup>1</sup> ¶ I am *your* lord lucifer *pat* out of helle cam  
 Prince of pis werd · *and* gret duke of helle  
 Wherefore my name is clepyd sere satan  
 Whech Aperyth among *you* · A matere to spelle.

26

¶ I am Norsshere of synne · to þe confusyon of man  
 To bryng hym to my dongeon · *per* in fyre to dwelle  
 Ho so evyr serve me so reward hym I kan  
*pat* he xal syng wellaway · ever in peynes ffelle.

5

¶ Lo þus bountevous A lord þan · now am I  
 To reward so synners · as my kend is  
 Who so wole folwe my lore · *and* serve me dayly  
 Of sorwe *and* peyne A-now · he xal nevyr mys.

10

¶ Ffor I began in hefne synne for to sowe \*  
 Among all þe Angellys · *pat* weryn þere so bryth  
*And* *per* fore was I cast out · in to helle ful lowe  
 Not withstanding I was þe fayrest *and* berere of lyth.

15

¶ 3et I drowe in my tayle · of þo Angelys bryth  
 With me in to helle · takyth good hed what I say  
 I lefte but tweyn A-3ens on · to Abyde þere in lyth  
 But þe iij<sup>de</sup> part come with me · þis may not be seyð nay.

20

<sup>1</sup> The writing is less regular in this quire and the rubrication of the initial letters of the line more abundant and less careful. On Ff. 136 and 136<sup>v</sup> the writing varies noticeably in size from line to line.

<sup>2</sup> The paragraph marking of this Prologue is irregular, as is the scheme of linked quatrains.

\* *Wylliam Dere* scribbled in the margin.



¶ Takyth hed to *your* prince það · my pepyl euery-choið  
*and* seyth what maystryes in hefne · I gan þer do play  
 To gete A thowsand sowlys in an houre · me thynkyth it but skorn  
 Syth I wan Adam And Eve · on þe fyrst day.

¶ But now mervelous mendys rennyn in myn rememberawns 25  
 Of on cryst wiche is clepyd Joseph · *and* maryes sone  
 Thyres I tempte hym be ryth sotylle instawnee  
 Aftyr he fast fourty days · ageyns sensual myth or reson  
 Ffor of þe stonys to a mad bred · but sone I had conclusyoið  
 þan upon a pynnaclē but Angelys were to hym Assystent 30  
 His Answerys were mervelous · I knew not his intencioið  
*and* at þe last to veyn glory · but nevyr I had myn intent.

¶ And now hath he xij dysypulys · to his Attendauns  
 To eche towið *and* cety · he sendyth hem as bedellys  
 in dyverce place to make ffor hym puruyauns 35  
 The pepyl of hese werkys ful grettly merveyllys  
 To þe crokyd blynd *and* downið · his werkys provaylys<sup>1</sup>  
 Lazare þat fourē days lay ded · his lyff recuryd  
*and* where I purpose me to tempt · A-non he me Asaylys  
 Mawdelyn playne remysseyoið · Also he hath ensuryd. 40

¶ Goddys soñ he pretendyth · *and* to be born of A mayde  
*and* seyth he xal dey · for mannys saluacion  
 þan xal þe trewth be tryed · *and* no fordere be delayd  
 Whan þe soule fro þe body · xal make separacion  
 And as for hem þat be vndre · my grett domynacion 45  
 He xal fayle of hese intent *and* purpose<sup>2</sup> Also  
 Be þis tyxt of holde · remembryd to myn intencion  
 Quia in inferno nulla est redemptio.

¶ But whan þe tyme xal neyth of his persecucion  
 I xal Arere new Engynes · of malycious conspiracy 50  
 Plente of reprevys · I xal provide · to his confusoyið  
 þus xal I false þe wordys · þat his pepyl doth testefy  
 His discipulis xal for-sake hym · *and* here mayster denye  
 In-novmberabyl xal his wonnaly be · of woful grevauns  
 A tretowre xal countyrfe · his deth · to fortyfye 55  
 Þe rebukys þat he gyf me · xal turne to his displesauns.

<sup>1</sup> So (pvaylys) in MS.

<sup>2</sup> MS. pūpose.

- Fo. 137 ¶ Some of hese dyscypulys · xal be chef · of þis Ordenawus  
*þat* xal fortefye þis ternū · *þat* in trost is treson  
 þus xal I venge · be sotylte al my malycious grevauns  
 For no thyng may excede · my prudens *and* dyscrecion. 60
- ¶ Gyff me *þour* love · grawnt me myn Affeccion  
 And I wyl vnclose · þe tresour of lovys Alyawus  
*And* gyff þow þoure desyrys afftere þoure intencion  
 no poverte xal aproche þow · fro plenteuous Abundauns.
- ¶ By-holde þe dyvercyte · of my dysgysyd varyauns 65  
 Eche thyng sett · of dewe naterall, dysposycion  
*and* eche parte Acordynge · to his ressemblauns  
 Ffro þe sool of þe ffoot, to þe hiest Asencion.
- ¶ Off ffyne cordewaū, A goodly peyre of long pekyd schon  
 hosyn enclosyd · of þe most costyous cloth · of Crenseyū 70  
 þus a bey to a jentylman · to make comparycion  
 With two doseyn poyntys of cheverelle · þe Aglottys of syluer<sup>1</sup>  
 feyn.
- ¶ A shert of feyn holond<sup>2</sup> · but care not for þe payment  
 A stomachere of clere reynes · þe best may be bowth  
 þow poverte be chef · lete pride þer be present 75  
 And all þo þat repreff pride, þou sette hem at nowth.
- ¶ Cadace · wolle · or flokkys · where it may be sowth  
 to stuffe *with-al* þi dobbelet, *and* make þe of proporcyon  
 two smale legges · And a gret body · þow it ryme nowth  
 3et loke þat þou desyre · to An þe newe faccion. 80
- ¶ A gowne of thre 3erdys loke þou make comparisoū  
 Vn-to all degrees dayly · þat passe þin astat  
 A purse *with-outyn* mony · a daggere for devoscyon  
*And* þere repref is of synne · loke þu make debat.
- Fo. 137v ¶ With syde lorkys I schrewe þin here<sup>3</sup> · to þi colere hangyng  
 down 85  
 to herborwe qweke bestys þat tekele men onyth

<sup>1</sup> The initial *s* is written over some other letter (? *þ*).

<sup>2</sup> The word *cloth* first written after *holond* but crossed through.

<sup>3</sup> *ouer þin eyen and þin herys* is written by the same hand above the line, as if for an alternate reading for *I schrewe þin here*.

An hey smal bonet · for curyng of þe crowne  
*And* all beggerys *and* pore pepyl · haue hem on <sup>1</sup> dyspyte  
 On to þe grete Othys · *And* lycherye gyf þi delyte  
 to maynteyn þin astate lete brybory be present 90  
*And* yf þe lawe repreve <sup>2</sup> þe · say þou wylt fyth  
*And* gadere þe A felachep after þin entent.

¶ Loke þou sett not be precept · nor be comawndement  
 Both sevytle *and* Canone <sup>3</sup> · sett þou at nowth  
 Lette no membre of god · but *with* othys be rent 95  
 Lo þus þis werd at þis tyme · to myn intent is browth  
 I Sathan *with* my felawus · þis werd hath Sowth  
*And* now we han it · at houre plesawns  
 Ffor synne is not shamfast · but boldnes hath bowth  
 þat xal cause hem in helle to han inerytawns. 100

¶ A beggerys dowtere to make gret purvyauus <sup>4</sup>  
 To cownterfete a jentyll womaȝ · dysgeysyd as she caȝ  
*And* yf mony lakke · þis is þe newe chevesauns  
*With* here prevy plesawns to gett it of sum man  
 Here colere splayed *and* furryd *with* Ermyn calabere or sataȝ 105  
 A seyn to selle lechory · to hem þat wyl bey  
*And* þei þat wyl not by it, yet i-now xal þei haȝ  
*And* telle hem it is for love · she may it not deney.

¶ I haue browth þow newe namys, *and* wyl þe se why  
 Ffor synne is so plesaunt, to ech Mannys intent 110  
 Fo. 138 þe xal kalle pride · oneste · *and* naterall kend lechory  
*And* covetyse wysdam · there tresure is present.

¶ Wreth manhod, *and* envye callyd chastement  
 Seyse nere sessyoȝ · lete perjury be chef  
 Glotonye · rest · let Abstynawuce · beyn Absent 115  
*And* he þat wole exorte þe to vertu · put hem to repreff.

¶ To rehers al my servauntys · my matere is to breff  
 But all þese xal eneryth · þe dyvicion eternal

<sup>1</sup> Or *en*—the letter is blotted.

<sup>2</sup> *ll* written before *repreve* and crossed through.

<sup>3</sup> MS. Canoȝ.

<sup>4</sup> An *α* (mark of stage direction) crossed through in red ink in the left-hand margin here, and the beginning of the red underlining of stage directions beneath the first word of the line.

þow cryst by his sotylte · many materys meef  
In evyr-lastynge peyne · *with* me dwellyn þei xal.

120

- ¶ Remembre oure seruautys · whoys sowlys ben mortall  
Ffor I must remeiffe · for more materys to *provyde*  
I am *with* 3ow at all tymes · whan 3e to councel me call  
But for A short · tyme · my-self I devoyde.

Johannes baptis[ta]

- ¶ I johan baptyst · to 3ow þus prophesye  
þat on xal come after me · *and* not tary longe  
In many folde more · strengere þan I  
Of whose shon · I am not worthy to lose þe thonge  
Where-fore I councel þe 3e reforme all wronge  
in 3our concyens of þe mortall dedys · sevyd  
*And* for to do penawns · loke þat 3e fonge  
Ffor now xal come þe kyngdham of hevyd.

5

- ¶ þe weys of oure lord cast 3ow to Aray  
*And* þer-in to walk loke 3e be Applyande  
*And* make his pathys · as ryth as 3e may  
Kepyng ryth forth · *and* be not declinande  
Neyther to fele · on ryth · nor on lefte hande<sup>1</sup>  
But in þe myddys · purpose 3ow · to holde  
For þat in all wyse is most plesande  
As 3e xal here · whan I have tolde.

10

15

- ¶ Of þis wey for to make · moralysacyon<sup>2</sup>  
Be þe ryth syde 3e xal vndyrstonde mercy  
*And* on þe lefte syde · lykkenyd dysperacion  
*And* þe pathe be-twyn bothyn · þat may not wry  
Schal be hope *and* drede · to walke in perfectly  
Declynyng not to fele · for no maner nede  
grete cawsys I xal shove 3ow why  
þat 3e xal sowe<sup>3</sup> þe pathe of hope *and* drede.

20

<sup>1</sup> *syde* first written and crossed through.

<sup>2</sup> Two lines following this are crossed through: *Be þe ryth syde lyknyd dysperacion and and þe pathe betwyn bothyn.*

<sup>3</sup> Or *sewe*—the vowel is not clear.

¶ On þe mercy of god, to meeche 3e xal not holde 25  
 as in þis wyse · be-hold<sup>1</sup> · what I mene  
 Ffor to do synne · be þou no more bolde  
 In trost þat god wole · mercyful bene  
 And yf be sensualyte · as it is ofte sene  
 Synnyst dedly · þou xalt not þefore dyspeyre 30  
 but þefore do penawns *and* confesse þe clene  
*And* of heuyn · þou mayst trost to ben eyre.

¶ þe pathe þat lyth · to þis blyssyd · enherytawns  
 Is hope *and* drede · copelyd be conjunccyon  
 Be-twix þese tweyn · may be no dysseuerawns 35  
 Ffor hope *with*-outyn drede · is maner of *presumpcion*  
 And drede · *with*-owtyn hope · is maner of dysperacion  
 So these tweyn must be knyt be on Acorde  
 How 3e xal aray þe wey · I haue made declaracion<sup>2</sup>  
 Also þe ryth patthis · A3ens þe comyng of oure lord. 40

Fo. 139

⌘ *Here xal annas shewyn hym-self in his stage be-seyn after a busshop  
 of þe hoold lawe in a skarlet gowne · and ouer þat a blew tabbard  
 furreyd with whyte and a mytere on his hed after þe hoold lawe · ij  
 doctorys stondyng by hym in furreyd hodys and on be-forn hem with  
 his staff of A-stat and eche of hem on here hedys a furreyd cappe with  
 a gret knop in þe crowne and on stondyng be-forn as a sarazynd þe  
 wick xal be his masangere · Annas þus seyn*

Annas

¶ As a prelat am I properyd, to provyde pes  
 And of jewys · jewge · þe lawe to forþeie  
 I Annas be my powere · xal comawnde dowteles  
 þe lawys of moyses · no man xal denye  
 Hoo excede my comawndement · Anou 3e certefye  
 Yf Any eretyk here reyn · to me 3e compleyn  
 For in me lyth þe powere · all trewthys to trye  
 And pryncypaly oure lawys · þo must I susteyn.  
 ¶ 3ef I may aspey · þe contrary<sup>3</sup> no wheyle xal þei reyn

<sup>1</sup> Or *held*.<sup>2</sup> So in MS.<sup>3</sup> *contrary* apparently first written, corrected to *contraly*, and again, imperfectly but possibly by the scribe, to *contrary*.

But a-non to me be browth · *and* stonde present 10  
 Be-fore here jewge · wich xal not feyñ  
 But aftere here trespace · to gef hem jugement  
 Now serys for A prose · heryth myn intent  
 There is on jhesus of nazareth · þat oure lawys doth excede  
 Yf he procede · thus · we xal us all repent 15  
 For oure lawys · he dystroyt · dayly with his dede.

Fo. 139<sup>v</sup> ¶ There fore be your cowncel we must take hede  
 What is be<sup>1</sup> to provyde or do in þis case  
 Ffor yf we let hym þus go · *and* ferdere prosede  
 Ageyn sesare *and* oure lawe we do trespace. 20

¶ Sere þis is myn Avyse · þat 3e xal do  
 Send to cayphas for cowncel knowe his intent  
 For yf jhesu proce<sup>3</sup> *and* þus forth go  
 Oure lawys xal be dystroyd thes se we present. 25

primus doctor  
 Annas<sup>2</sup>

¶ Sere remembre þe gret charge · þat on 3ow is leyd  
 þe lawe to ke<sup>5</sup> which may not ffayle<sup>6</sup>  
 Yf any defawth prevyd of 3ow be seyð  
 þe jewys with trewth · wyl 3ow a-sayl  
 Tak hed whath cownsayl · may best provayl<sup>7</sup>  
 After rewfyn *and* leyoñ · I rede<sup>8</sup> þat 3e sende 30  
 They arn temperal jewgys, þat knowyth þe parayl  
 With 3oure cosyn cayphas · þis matere to Amende.

ij<sup>us</sup> doctor  
 annas<sup>4</sup> 25

¶ Now surely þis cowncel · revyfe myn herte  
 3oure cowncel is best as I can se  
 Arfexe in hast loke þat þou styrt  
 And pray cayphas my cosyn come speke with me. 35

Annas

¶ To rewfyn *and* leon þu go Also  
 And pray hem þei speke with me in hast

<sup>1</sup> So in MS. for *best*.

<sup>2</sup> *Annas* written in a different hand, possibly that of Ff. 95, 96.

<sup>3</sup> So in MS. for *procede*.

<sup>4</sup> *annas* written as before.

<sup>5</sup> So in MS. for *kepe*.

<sup>6</sup> The first three letters in this word have been written over others.

<sup>7</sup> So (*pvayl*) in MS.

<sup>8</sup> With this word the ink becomes darker and the writing is perhaps slightly more angular from here to the bottom of Fo. 141<sup>v</sup>, where the darker ink ceases.



For A pryncipal matere · þat haue to do  
 Wich must be knowe or þis day be past.

40

Arfexe

¶ My souereyn at þour intent · I xal goñ  
 In al þe hast þat I kan hy  
 On to Cayphas · rewfyn and lyoñ  
 And charge þoure intent þat þei xal ply.

Fo. 140 *here goth þe masangere forth and in þe mene tyme cayphas shewyth  
 him-self in his skafhald · Arayd lych to Annas. sayng his tabbard  
 xal be red furreyd with white ij doctorys with hym arayd with pellys  
 aftyr þe old gyse and furreyd cappyys on here hedys · Cayphas  
 þus seynq.*

Cayphas

¶ As A primat most preudent · I present here sensyble 45  
 buschopys of þe lawe with al þe cyrcumstawns  
 I Cayphas am jewge · with powerys possyble  
 To distroye all errouris · þat in oure lawys make varyawns  
 All thyngys I couvey be reson and temperawnee  
 And all materis possyble · to me ben palpable 50  
 Of þe lawe of moyses I haue A chef governawns  
 To senere<sup>1</sup> ryth and wrong in me is termynable.

¶ but þer is on Cryst þat oure lawys is variable  
 he perverte þe pepyl with his prechyng ift  
 We must seke A mene · on to hym reprevable 55  
 ffor yf he procede oure lawys he wyl spyfl.

¶ We must take good cowncel in þis case  
 Of þe wysest of þe lawe<sup>2</sup> þat kan þe trewthle telle  
 of þe jewgys of pharasy · and of my cosyn Annas  
 for yf he procede be prossesse · oure lawys he wyl felle. 60

¶ Myn lord plesyt þow to pardon me for to say  
 þe blame in þow · is as we fynde<sup>4</sup>  
 to lete cryst conteneue þus day be day  
 With his fals wicheraft þe pepyl to blynde

primus doct[or]  
 Cayfas<sup>3</sup>

<sup>1</sup> deuere first written and crossed through.

<sup>2</sup> ll written before lawe and crossed through.

<sup>3</sup> Cayfas written as Annas above in the Fo. 95, &c., hand.

<sup>4</sup> haue fow first written and crossed through.

Fo. 140<sup>v</sup> He werkyth fals meraclys Ageyns<sup>1</sup> aȝ kende  
*And* makyth oure pepyl to leve hem in  
 It is *your* part to take hym *and* do hym bynde  
*And* gyf hym jugement for his gret syn.

65

¶ For-sothe sere of trewth this is þe case  
 On to *our* lawe ȝe don oppressyōn  
 Þat ȝe let cryst from *you* pace  
*and* wyl not don on hym correxioñ  
 Let Annas knowe *your* intencion  
 With prestys *and* jewgys · of þe lawe  
*And* do cryst fforsake his fals oppynyōn  
 Or in to A preson lete hem be thrawe.

ij<sup>us</sup> doctor  
 Cayphas<sup>2</sup>

70

¶ Wel serys ȝe sal se *with-inne* short whyle  
 I xal correcte hym · for his trespas  
 He xal no lenger oure pepyl be-gyle  
 Out of myn dawngere he xal not pas.

Cayphas

80

*here comyth þe masangere to cayphas and in þe mene tyme revfyn  
 and lyon schewyn hemin þe place in raytabardys furreyd and rayhodys  
 a-bouth here neckys furreyd · þe masangere seyng.*

Masangere

¶ Myn reverent souereyn · *and* it do ȝow plese  
 Sere annas my lord hath to ȝou sent  
 He prayt ȝou þat ȝe xal not sese  
 Tyl þat ȝe ben *with* hym present.

Cayphas

85

¶ Sere telle myn cosyn I xal not fayl  
 it was my purpose hym for to se  
 For serteyn materys þat wyl<sup>3</sup> provayle<sup>4</sup>  
 þow he had notwth a sent to me.

Masager

Fo. 141 ¶ I recomende me to ȝour hey degre  
 on more massagys I must wende.

Cayphas

90

Ffare wel sere *and* wel ȝe be  
 gret wel my cosyn *and* my ffrede<sup>5</sup>

<sup>1</sup> aȝ kende first written before *Ageyns* and crossed through.

<sup>2</sup> *Cayphas* written as *Annas* above in the Fo. 95, &c., hand.

<sup>3</sup> The *l* seems to have been omitted and inserted later.

<sup>4</sup> So in MS.

<sup>5</sup> So in MS. for *ffrende*.

*here þe masager metyth with þe jewgys sayng*

Masager

¶ Heyl jewgys of jewry · of reson most prudent  
of my message to *þou* · I make relacion  
my lord sere Annas hath for *þou* sent  
to se his presens with-owth delacion.

95

Rewfynd

¶ Sere we Are redy At his comawndement  
To se sere Annas in his place  
it was oure purpose *and* oure intent  
to A be with hym with-inne short space.

100

leyon

¶ We are ful glad his presence to se  
sere telle hym · we xal come in hast  
no declaracion þer-in xal be  
but to his presens hye us fast.

masager

105

¶ I xal telle my lord seris as *þe* say  
*þe* wyl ful-fylle al his plesawns.

Rewfynd

Sere telle hym · we xal make no delay  
but come in hast · at his instawns.

Ɱ *here þe masangere comyth to Annas þus seyng*

masan[ger

¶ My lord *and* it plese *þou* to haue intellygens  
Ser Cayphas comyth to *þou* in hast  
Rewfyn *and* lyon · wyl se *þour* presens  
*And* se *þow* here or þis day be past.

110

Annas

fo. 141v ¶ Sere I kan þe thank of þi dyligens .  
(marked  
140) Now ageyn my cosyn I wole walk  
Serys folwyth me on to his presens  
Ffor of these materys we must talk.

115

Ɱ *here Annas goth down to mete with cayphas and in þe mene tyme  
þus seyng*

Cayphas

¶ Now on to annas let us wende  
ech of vs to knowe otherys intent  
Many materys I haue in mende  
þe wich to hym I xal present.

120

i<sup>us</sup> doctor C.

¶ Sere of all othere thyng remembre þis case  
Loke þat ihesus be put to schame.

ij<sup>us</sup> doctor C.

Whan we come present befor annas  
Whe xal rehers all his gret blame.

æ here þe buschopys with here clerkys and þe Pharaseus mett and <sup>1</sup>  
þe myd place and þer xal be a lytil oratory with stolys and cusschonys  
clenly be-seyn <sup>2</sup> lych as it were a counsel hous · Annas þus seying  
Annas

¶ Wel come ser Cayphas · and 3e jewgys <sup>3</sup> alle 125  
now xal 3e knowe all myn entent  
A wondyr case serys · here is be-falle  
On wich we must · gyf jewgement <sup>4</sup>  
Lyst þat we aftyre þe case repent  
Of on cryst þat goddys sone · som doth hym calle 130  
He shewyth meraclys · and sythe present  
þat he is prynce of pryncys alle.

¶ The pepyl so fast to hym doth falle  
Be prevy menys as we a-spye  
3yf he procede · son sen 3e xalle 135  
þat oure lawys he wyl dystrye <sup>5</sup>.

Fo. 142 ¶ It is oure part þus <sup>6</sup> to deny  
What is 3our cownceit in þis cas.

Cayphas

Be reson þe trewth here may we try  
I cannot dem hym with-outh trespace 140  
Be-cause he seyth in every A place  
þat he kyng of jewys in every degre  
perfore he is fals knowe wel þe case  
Sesar is kyng and non but he.

Rewfyn

¶ He is An eretyk <sup>7</sup> and a tretour bolde 145  
To sesare and to oure lawe sertayn

<sup>1</sup> So in MS. for *at*.    <sup>2</sup> A mark over *be*, as for *ben*, is probably accidental.

<sup>3</sup> The *g* omitted and written over the line.

<sup>4</sup> *alle* first written after *jewgement* and crossed through.

<sup>5</sup> *þat oure lawys* scribbled beneath in a slightly later hand (?).

<sup>6</sup> *þus* perhaps corrected to *þis*. The MS. is rubbed.

<sup>7</sup> The *t* in this word is blotted and may have been corrected in some way.

Bothe in word *and* in werke *and* 3e be-holde  
He is worthy to deye with mekyl peyn.

leoñ

¶ þe cawse þat we been here present  
To fortifye þe lawe *and* trewth to say  
Jhesus ful nere oure lawys hath shent  
þerfore he is worthy for to day. 150

¶ Serys 3e þat ben rewelerys of þe lawe  
On jhesu 3e must gyf jugement  
Let hym fyrst ben hangyn *and* drawe  
*and* þanne his body in fyre be brent. 155

¶ Now xal 3e here þe intent of me  
Take jhesu þat werke us all gret schame  
Put hym to deth · let hym not fle  
For þan þe comownys<sup>1</sup> þei wyl 3ow blame. 160

i<sup>us</sup> doctor An[n]as

¶ Po. 142<sup>v</sup> ¶ He werke with weche<sup>2</sup>-crafte · in eche place  
*And* drawyth þe pepyl to hese intent  
Be whare 3e jewgys let hym not passe  
þan be my trewth<sup>3</sup> 3e xal repent<sup>4</sup>.

ij<sup>us</sup> doctor Cayphas

¶ Serys takyth hede on to þis case  
*and* in 3our jewgement be not slawe  
þer was nevyr man dyd so gret trespase  
As jhesu hath don Ageyn oure lawe. 165

Annas

¶ Now bretheryn þan wyl 3e here myn intent  
These ix days let us A-byde  
We may not gyf so hasty jugement  
but eche man inqwere on his syde  
Send spyces A-bouth þe countre wyde  
to se *and* recorde *and* testymonye  
*And* þan hese werkys he xal not hyde  
nor haue no power hem to denye. 175

Cayphas

This cowncell A-cordyth to my reson.

<sup>1</sup> *Cowm* first written.<sup>2</sup> Some miswritten letter—*ʒ*f—after *weche*.<sup>3</sup> Or *trowthe*—letter blotted.<sup>4</sup> *repepent* first written.

Annas

And we All to þe same.

va-α { here *Enteryth þe Apostyl petyr and johan þe euangelyst*  
           *with hym.*

petyr seynng

-cat { O 3e pepyl · dyspeyryng be glad  
           A gret cause 3e haue · *and* 3e kan se  
           þe lord of all þing · of nowth mad  
           is comyng 3our comfort to be  
           All 3our langorys · salvyn xal he  
           3our helthe is more þan kan wete.<sup>1</sup>

Fo. 143<sup>2</sup>

¶ jhesus

¶ Ffrendys be-holde þe tyme of mercy  
   The whiche is come now *with-owt* dowth 180  
   mannys sowle in blys now xal edyfy  
   *and* þe pryunce of þe werd is cast owth.

¶ Go to 3on castel þat standyth 3ow Ageyn  
   sum of myn dyscyplis · go forth 3e to  
   þere xul 3e ffyndyn bestys tweyn 185  
   An Asse tyed *and* here fole Also  
   Vn-losne þat Asse · and brynge it to me pleyn  
   Iff any mas<sup>3</sup> Aske why þat 3e do so  
   Sey þat I haue nede to þis best certeyn  
   *and* he xal not lett 3ow · 3our weys for to go 190  
   þat best brynge 3e to me.

1<sup>us</sup> Apostolus

holy prophete we gon oure way.  
   we wyl not 3oure wourd de-lay  
   Also sone as þat we may

          We xal it brynge to the. 195

*here þei ffeccþ þe Asse with þe ffole and þe burgeys seyth*

Burgensis

¶ Herke 3e men who 3aff 3ow leve  
   Thus þis<sup>4</sup> best ffor to take Away

<sup>1</sup> This passage is cancelled in the MS. by a red stroke through the stage direction, black strokes through the speech, and a red bracket and the word *racat*, as above, in black.

<sup>2</sup> This folio is interpolated. It is of different paper and the writing (though this is the same as that of the body of the MS.) and rubrication have not the features that distinguish the rest of quire N.

<sup>3</sup> So in MS.

<sup>4</sup> *ff* crossed through after *þis*.



but only ffor pore men to releve  
this Asse<sup>1</sup> is ordayned as I 3ow say.

Philippus

200

Good sere take this At no greff<sup>2</sup>  
Oure mayster us sent hedyr þis day  
he hath grett nede *with-owt* repreff  
þerfore not lett us I þe pray  
                    þis best for to lede.

Burgensis

205

Fo. 143<sup>v</sup> Sethyn þat it is so<sup>3</sup> þat he hath 3ow sent  
werkyth his wyff *and* his intent  
take þe beste as 3e be bent  
*and* evyr wel mote 3e spede.

jacobus minor

210

¶ This best is brought ryght now here lo  
holy prophete At þin owyn wyll  
And *with* þis cloth Anon Also  
þis bestys bak we xal sone hylle.

Philippus

215

Now mayst þou ryde whedyr þou wylt go  
Thyn holy purpos to ffylfille  
thy best fful redy is dyth þe to  
bothe meke *and* tame þe best is styll  
And we be redy Also  
Iff it be plesynge to þi ssyght  
The to helpe A-non forth ryght  
Vpon þis best þat þou were dyght  
                    þi journey ffor to do.

220

*here cryst rydyth out of þe place And he wyl · and Petyr and  
Johan Abydyn styll · And at þe last whan þei haue don þer  
prechyng þei mete with jhesu,*

Petrus

¶ O 3e pepyl dyspeyryng<sup>3</sup> · be glad  
A grett cawse 3e haue *and* 3e kan se  
þe lord þat all thyng · of nought mad  
is comynge 3our comfote to be  
                    All 3our langoris · salvyn xal he

225

<sup>1</sup> *assa* first written.

<sup>2</sup> *Thus this best to take* first written as the following line and crossed through.

<sup>3</sup> The last *y* in this word is altered from an *e*.

Fo. 144<sup>1</sup>

ȝour helthe is more than ȝe kan wete  
He xal cawse þe blynde · þat þei xal se  
þe def to here · þe dome · for to speke.

¶ þei þat be crokyd · he xal cause hem to goo 230  
In þe wey · þat johan baptyst · of prophecyed<sup>r</sup>  
Sweche A leche · kam ȝow nevyr non too  
Wher-fore what he comawndyth · loke ȝe Applyed<sup>r</sup>  
þat som of ȝow · be blynd · it<sup>2</sup> may not be<sup>3</sup> denyid<sup>4</sup>  
Ffor hym þat is ȝour makere · with ȝour gostly ey ȝe xal not  
knowe 235  
of his comaundement · in ȝow gret negglygens is Aspyed<sup>r</sup>  
Where-fore def · fro gostly heryng · clepe ȝow I howe.

¶ And some of ȝow · may not go · ȝe be so crokyd  
For of good werkyng · in ȝow · is lytyl habundawns  
Tweyn<sup>5</sup> fete · heuery man xuld haue · and it were lokyd 240  
Wyche xuld bere · þe body gostly · most of substawns  
Ffyrst is to love god Above all other plesawns  
þe secunde · is to love · þi neybore · as þin owyn persone  
and yf þese tweyn · be kepte in perseverawñs  
Into þe celestyal habytacion · ȝe Arn habyl to gone. 245

¶ Many of ȝow be dome · why · for ȝe wole not redresse  
Be Mowthe · ȝour dedys mortal · but þer-in don perdue  
Of þe wych · but ȝe haue contrycyon · and ȝow confesse  
ȝe may not in-heryte hevyn · þis I ȝow ensure  
And of All þese maladyes · ȝe may haue gostly cure 250  
For þe hevynly leche · is comyng ȝow · for to vicyte  
And as for payment · he wole shewe ȝow · no redrure  
Ffor with þe love of ȝowre hertys · he wole be Aqwhyte.

Johannes apostolus

Fo. 144<sup>v</sup>

Apostolus johannes

¶ On to my brotherys for-seyd rehersaß  
þat ȝe xuld ȝeve þe more · veray confydens 255

<sup>1</sup> The less regular writing and less discriminating rubrication of the N quire resumed.

<sup>2</sup> *it* has been written over an erasure in darker ink.

<sup>3</sup> *dey* first written instead of *be* and crossed through and *be* written above the line.

<sup>4</sup> The *id* seems to have been added as a correction.

<sup>5</sup> The contraction mark is a rough blotted stroke.

I come *with* hym as testymonyall<sup>1</sup>  
 Ffor to conferme · *and* fortefye his sentens  
 þis lord xal come *with*-out resystens  
 On to þe Cety-ward he is now comyng  
 Where-fore dresse þow *with* all dew dylygens 260  
 To honowre hym as *þour* makere *and* kyng.

¶ And to fulfille þe prophetys prophese  
 Vp-on An Asse he wole hedyr ryde  
 Shewyng þow exawmple of humylyte  
 Devoydyng þe Abhomynable synne of pryde 265  
 Whech hath ny conqweryd all þe werd wyde  
 Grettest cause of All *þour* trybulacyon  
 Vse it ho so wole · for it is þe best gyde  
 þat þe may haue to þe place of dampnacyon.

¶ Now brothyr in god syth we have intellygens 270  
 þat oure lord is ny come to þis cete  
 To Attend up-on his precyous presens  
 it syttyth to us · as semyth me  
 Wherfore to mete whit hym now go we  
 I wold fore no thyng we where<sup>2</sup> to late 275  
 to þe cete-ward fast drawyth he  
 me semyth he is ny at þe gate<sup>3</sup>

æ here spekyth þe iiij ceteseynys · þe fyrst þus seyn<sup>4</sup>  
 1<sup>us</sup> ciues de jherusalem

Fo. 145<sup>5</sup> ¶ Neyborys gret joye in oure herte we may make  
 þat þis hefly kyng · wole vycyte þis cyte.

Yf oure eerly kyng · swech a jorne xuld take 280  
 to don hym honour *and* worchepe · besy xuld we be.

Meche more þan to þe hevylny kyng · bownd Are we  
 Ffor to do þat xuld be to his persone reuerens.

<sup>1</sup> The second *l* is written over some blotted letter (? *c*).

<sup>2</sup> The *h* in this word is written over an *c*.

<sup>3</sup> The *g* has been altered from some other letter.

<sup>4</sup> A note in a later hand stands in the left-hand margin at the bottom of this folio: *here entrith þe fyrst prophete*.

<sup>5</sup> Two numbers, 16 and 40, are here crossed out in paler ink.

iiij ci[ues

late vs þan welcome hym with flowrys and brawnchis of þe tre

Ffor he wole take þat to plesawns · becawse of redolens. 285

α here þe iiij ceteseynys makyn hem redy for to mete with oure lord  
goyng barfot and barelegged and in here shyrtys savyng þei xal  
haue here gownys cast A-bouth theme and qwan þei seen oure lorde þei  
xal sprede þer clothis be-forn hym and he xal lyth and go þer upone  
and þei xal falle downe up-on þer knes alle atonys þe fyrst þus seyny  
i<sup>us</sup> ciues

¶ Now blyssyd he be þat in oure lordys name

to us in Any wyse wole resorte

And we be-leve · veryly · þat þou dost þe same

For be þi mercy xal spryng mannys comforte.

α here cryst passyth forth · þer metyth with hym a serteyn of  
chyldeyn with flowrys and cast be-forn hym and They synggyn  
Gloria laus and be-forn on seyt[. . .

Thow sone of davyd þou be oure supporte

290

At oure last day whan we xal dye

Where-fore we Alle Atonys to þe exorte

Cryeng mercy mercy merceye.<sup>1</sup>

Jhesu <sup>2</sup>

Fo. 145<sup>v</sup> ¶ Ffrendys be-holde þe tyme of mercy

þe wich is come now · with-owtyn dowth

295

Mannys sowle in blysse now xal edyfy

And þe prynce of þe werd · is cast owth

As I haue prechyd in placys A-bowth

And shewyd experyence · to man and wyf

In to þis werd goddys sone hath sowth

300

Ffor veray loue · man to revyfe.

¶ The trewth of trewthys xal now be tryede

and A perfyth of corde be-twyx god and mañ

Wich trewth xal nevyr be dyvide

Confusyon on to þe fynd sathan.

305

i<sup>us</sup> pauper homo

¶ þou sone of davyd on vs haue merceye

As we must stedfast be-levyn in þe

<sup>1</sup> A similar note in the same later hand stands at the bottom of Fo. 145 with a reference mark to the close of this speech: *here entreth þe parte of þe iij<sup>de</sup> prophete.*

<sup>2</sup> The name of the speaker stands as usual at the bottom of the last page, but in this case is written again at the top of Fo. 145<sup>v</sup>.

þi goodnesse lord lete us be nye  
 Whech lyth blynd here *and* may not se.

ij<sup>us</sup> pauper homo  
 310

¶ Lord lete þi mercy to us be sewre  
*and* restore to us oure bodyly syth  
 We know þou may us wel recure  
 With þe lest poynt · of þi gret myth.

Jhesu

¶ 3owre be-leve hath mad 3ou for to se  
*And* delyveryd 3ou fro Alȝ mortal peyȝ  
 blyssyd be Alȝ þo þat be-leve on me  
*And* se me not with here bodyly eyn.

315

α here Cryst blyssyth here eyn *and* þei may se þe fryst seyn

Fo. 146

i<sup>us</sup> pauper homo

\* Gromercy<sup>1</sup> lord of þi gret grace  
 I þat was blynd · now may se.

ij<sup>us</sup> pauper homo  
 320

Here I for-sake al my trespase  
*And* stedfastly wyl be-levyn on þe.

α here cryst procedyth on fote with his dyscipulys After hym cryst  
 wepyng up-on þe cyte sayng þus †

Jhesu

¶ O Jherusalem woful is þe ordenawnce  
 Of þe day of þi gret persecueyōȝ  
 þou xalt be dystroy<sup>2</sup> with woful grevans  
*and* þi ryalte browth · to trew confusyon  
 3e þat in þe cete · han habytacyōȝ  
 þei xal course þe tyme þat þei were bornȝ  
 So gret advercyte *and* trybulacion  
 Xal falle on hem both evyn *and* morwyn.

325

27

¶ þei þat han most chylderyn sonest xal wayle  
*and* seyn Alas · what may þis meen  
 Both mete *and* drynk · sodeynly xal fayle  
 þe vengeance of god þer xal be seen

330

\* No paragraph sign here in MS.

<sup>1</sup> Somewhat larger capital than usual.

† A large sign in darker coloured ink stands in the left-hand margin  
 against this stage direction and the first lines of the next speech.

<sup>2</sup> So in MS.

þe tyme is comyng · hes woo xal ben  
þe day of trobyl *and* gret grevauns 335  
Bothe templys *and* towrys they xal down cleen  
O cete fful woful · is þin Ordenawns.

Petrus

¶ Lord where wolte þou kepe þi maunde  
I pray þe now lete us haue knowyng  
þat we may make redy for þe 340  
þe to serve *with-owte* · latyng.

Johannes

¶ To. 146 To provyde lord · for þi comyng  
With all þe obedyens · we kan A-tende  
And make redy for þe in Al thyng  
In to what place þou wytl<sup>1</sup> us send.

345

Jhesu

¶ Serys goth to syon *and* 3e xal mete  
A pore man in sympyl A-ray  
Beryng watyr in þe strete  
Telle hym I xal come þat way  
On-to hym mekely · loke þat 3e say 350  
þat hese house I wele come tylle  
he wele not onys to 3ow sey nay  
But sofre to haue all 3our wylle.

Petrus

¶ At þi wyl lord it xal be don  
To seke þat place we xal us hye. 355  
In All þe hast · þat we may go  
þin comawdement<sup>2</sup> nevyr to denye.

Johannes

¶ here petyr *and* johan gon forth metyng with symon leprows beryng  
A kan with watyr petyr þus seyny

Petrus

¶ Good man þe prophete · oure lord jhesus  
þis nyth wyl · rest wyth-in þin halle  
On message to þe he hath sent vs 360  
þat ffor his sopere ordeyn þou xalle<sup>3</sup>.

<sup>1</sup> So apparently in MS. for *wylt*—Halliwell reads *wyth*; *wylt* is possible; the letters are not clear.

<sup>2</sup> So in MS.

<sup>3</sup> The *e* is written over another letter (? *t*).



Johannes

3a for hym *and* his dyscipulys Alle  
 Ordeyn þu for his maunde  
 A paschaft lomb what so be-falle  
 Ffor he wyl kepe his pasch *with the*.

365

Symon

Fo. 147 ¶ What wyl my lord · vesitye my plase  
 Blyssyd be þe tyme of his comyng  
 I xal ordeyn *with-inne* short space  
 Ffor my good lordys wel comyng  
 Serys walkyth in at þe begynnynge  
*And* se what vetaylys · þat I xal take  
 I am so glad of þis tydyng  
 I wot nevyr what joye þat I may make.

370

α *here þe dyscipulys gon in with Symone to se þe ordenawus and cryst  
 comyng thedyr-ward þus seynge*

Jhesus

¶ þis path is Calsydon<sup>1</sup> · be goostly ordenawus  
 Wech xal conuey us wher we xal be  
 I knowe ful redy is þe purvyaunce  
 Of my frendys þat lovyng me  
 Contewnyng<sup>2</sup> in pees · now procede we  
 For mannys love þis wey I take  
 With gostly ey I verly se  
 þat man ffor man · an hende must make.

375

380

α *here þe dyscipulys come A-geyn to cryst petyr þus seynge*

Petrus

¶ All redy lord is oure ordenawus  
 As I hope to 3ow plesyng xal be  
 Seymon hath don at 3oure instawus  
 He is ful glad 3our presens to se.

385

Johannes

¶ All thyng we haue lord at oure plesyng  
 þat longyth to 3oure mawnde *with* ful glad chere  
 Whan he herd telle of 3our comyng  
 Gret joye in hym þan dyd Appere.

Fo. 147<sup>v</sup> *here comyth symon out of his hous to welcome cryst.*

<sup>1</sup> So in MS. Halliwell prints *cal Sydon*.

<sup>2</sup> So in MS.

Symon

¶ Gracyous lord · wel come þu be  
Reverens be to þe both god *and* man  
My poer hous · þat þou wylt se  
Weche am þi servaunt as I kan.

390

Jhesu

¶ There joye of All joyis to þe is sewre  
Symon I knowe þi trewe intent  
þe blysse of hefne · þou xalt recure  
Dis rewarde I xal þe grawnt present.

395

170

225

æ here Crist enteryth in-to þe hous with his disciplis and ete þe paschal  
lomb and in þe mene tyme þe counsel hous befor-seyd xal sodeynly  
onclose schewyng þe buschopys prestys and jewgys syttyng in here  
Astat lyche as it were A convocacyone · Annas seynþ þus

Annas

¶ Be-hold <sup>1</sup> it is nowth al þat we do  
In alle houre materys we prophete nowth  
Wole <sup>2</sup> 3e se wech peusawns of pepyl drawyth hym to  
Ffor þe mervaylys þat he hath wrowth.

400

¶ Some othyr sotylte · must be sowth <sup>3</sup>  
Ffor in no wyse we may not þus hym leve  
Than to A schrewde conclusyōn · we xal be browth  
Ffor þe romaynes þan wyl us myscheve.

405

¶ And take oure Astat *an l* put us to repreve  
*and* convey all þe pepyl at here owyn request  
*and* þus all þe pepyl in hym xal be-leve  
þerfore I pray 3ow cosyn · say what is þe best.

Cayphas

410

Fo. 148 Attende now serys to þat I xal seye  
on-to us all it is most expedyent  
þat o man ffor þe pepyl xuld deye  
þan all þe pepyl xuld perysch *and* be shent.

¶ þerfor late us werk wysely þat we us not repent  
We must nedys put on hym som fals dede  
I sey for me I had leuyr he were brent  
þan he xuld us alle þus ouyr-lede

415

<sup>1</sup> Larger capital than usual.

<sup>2</sup> Or *Wele*.

<sup>3</sup> *wrowth* first written.

per-fore every man on his party help at þis nede  
*and* cowntyrfete all þe sotyltes þat ȝe kan  
 now late se ho kan ȝeve best rede  
 to ordeyn sum dystruccion ffor þis man.

420

Gamalyel

¶ Late us no lenger make delacion  
 but do jhesu be takyn in hondys fast  
*And* all here ffolwerys to here confusyon  
*And* in-to a preson do hem be cast  
 Ley on hem yron þat wol last  
 Ffor he hath wrouth a-ȝens þe ryth  
*And* sythyn Aftyr we xal in hast  
 Jewge hym to deth with gret dyspyth.

425

Rewfyn

¶ Ffor he hath trespacyd A-ȝens oure lawe  
 me semyth þis were best jewgement  
 With wyld hors lete hym be drawe  
*And* afftyr in fyre he xal be brent.

430

leyon

¶ Serys o thyng my self herd hym sey  
 þat he was kyng of jewys Alle  
 þat is a-now to do hym dey  
 Ffor treson to sezar we must it calle.

435

FO. 148<sup>v</sup> ¶ He seyð Also to personys þat I know  
 þat he xuld *and* myth serteyn  
 þe gret tempyl mythtyly ovyr-throw  
*and* þe thrydde day reysynt Ageyn.

440

¶ Seche materys þe pepyl doth conseyye<sup>1</sup>  
 To ȝeve credens to his werkys Alle  
 In hefne he seyth xal be his reyn  
 Bothe god *and* man he doth hym calle.

445

Rewfyn

And All þis day we xuld contryve  
 What shameful deth jhesu xuld haue  
 We may not do hym to meche myscheve  
 þe worchep of oure lawe to save.

leyon

¶ Vp on A jebet lete hym hongyn be  
 þis jugement me semyth it is reson

450<sup>r</sup>

<sup>1</sup> So in MS. for some word (? *constreyn*) to rhyme with *reyn*.

þat all þe countre may hym se  
and be ware be his gret treson.

Rewfynd

¶ 3et o thyng serys 3e must A-spye  
And make A ryth sotyl ordenawns  
Be what menys 3e may come hym bye  
For he hath many folwerys at his instawns.

455

Annas

¶ Serys þer of we must have avysement  
and ben Acordyd or þan we go  
How we xal han hym at oure entent  
Som wey we xal fynd þerto.<sup>1</sup>

460

Mawdelyn

Maria Magdalen

Fo. 149 ¶ As a cursyd creature closyd all in care  
O quire)<sup>2</sup> and as a wyckyd wrecche all wrappyd in wo  
Of blysse was nevyr no berde so bare  
as I my-sylf þat here now go  
Alas Alas I xal for fare  
ffor þo grete synnys þat I haue do  
lesse than my lord god sum-del spare  
and his grett mercy receyve me to

465

Mary mawdelyn is my name

470

Now wyl I go to cryst jhesu  
ffor he is lord of all vertu  
and for sum grace I thynke to sew  
ffor of my-self I haue grett shame.

¶ A mercy lord and salve my synne  
Maydenys floure þou wasch me fre  
þer was nevyr woman of mannys kynne  
so ful of synne in no countre  
I haue be ffowlyd be fryth and ffenne

475

<sup>1</sup> At the bottom of the folio below this line stands the stage direction : *α . here judas caryoth comyth in-to þe place*, followed by the word *Jhesus* as name of the next speaker. These are crossed through in black and red ink. Beneath stand three alternative catchwords : *now cownter fedyd*; in the same ink as the text (cf. Fo. 152) crossed through in red ; *myn hert is ryth*, in fainter ink (cf. Fo. 150) crossed through in black ; and *as a cursyd* (cf. Fo. 149), in the same ink as *Mawdelyn*, written as name of speaker under the cancelled *Jhesus*.

<sup>2</sup> Quire O is of different paper from quire N and the following quires P, Q, R ; and the writing and rubrication have not the characteristic features found in quire N and quires P, Q, R.

and sowght synne in many A cete 480  
 but þou me borwe lord I xal brenne  
 with blake ffendys Ay bowne to be  
 where fore kyng of grace

With þis oynement þat is so sote  
 lete me A-noynte<sup>1</sup> þin holy fote 485  
 and for my balys þus wyn sum bote  
 and mercy lord ffor my trespase.

Jhesus

¶ Woman ffor þi wepyng wyll  
 Sum socowre god xal þe sende  
 þe to saue I haue grett skylle 490  
 ffor sorwefful hert may synne Amende  
 Aft þi prayour I<sup>2</sup> xal fulfyll  
 to þi good hert I wul attende  
 and saue þe fro þi synne so hylle<sup>3</sup>  
 and fro vij develys I xal<sup>4</sup> þe ffende 495  
 ffendys fleth þour weye  
 Wyekyd spyritys I þow conþowre  
 Ffleth out of hire bodyly bowre  
 In my grace she<sup>5</sup> xal evyr fflowre  
 tyl deth doth here to deye. 500

Maria Magdalene

¶ I thanke þe lorde of þis grett grace  
 Now þese vij ffendys be fro me fflytt  
 I xal nevyr fforfett nor do trespase  
 in wurd nor dede ne wyl nor wytt<sup>6</sup>  
 Fo. 149<sup>v</sup> Now I am brought from þe fendys brace 505  
 In þi grett mercy closyd and shytt  
 I xal nevyr returne to synful trace  
 þat xulde me dampne to helle pytt  
 I wurchep the on knes bare  
 blyssyd be þe tyme þat I hedyr sowth 510

<sup>1</sup> *noyy* first written and crossed through.      <sup>2</sup> A miswritten letter crossed through before *I*.      <sup>3</sup> *heude* first written and crossed through.

<sup>4</sup> This *x* is written over another letter.      <sup>5</sup> An *x* crossed through before *she*.

<sup>6</sup> Spaces are left in the MS. between lines 504 and 505 and between 508 and 509, also between lines 516 and 517 and between 518 and 519, as if the structure of these stanzas was not understood. The tail-verses are not written to the right on fo. 149<sup>v</sup>, and the last quatrain, ll. 522-5, is more roughly written than the rest.

And þis oynement þat I heydr brought  
Ffor now myn hert is clensyd from thought  
þat Ffyrst was combyrd with care.

Judas

¶ Lord me thynkyth þou dost ryght ylle  
To lete þis oynement so spylle 515  
To selle it | yt were more skylle  
and bye mete to poer men  
The box was worth of good mone  
iij C. pens fayr and fre  
þis myght a bowht mete plente 520  
to Ffede oure power keñ.

Jhesus

¶ Pore men xul abyde  
A-geyn þe woman þou spekyt wronge  
And I passe forth in A tyde  
Off mercy is here mornyng songe. 525

*here cryst restyth and etyth A lytyl and seyth syttyng to his disciplis  
and mary mawdelyn*<sup>1</sup>

For. 150

¶ Jhesus

¶ Myn herte is ryght sory And no wondyr is  
Too<sup>2</sup> deth I xal go and nevyr dyd trespas  
But 3itt most grevyth<sup>3</sup> myn hert evyr of this  
On of my bretheryn xal werke þis manas  
On of 3ow here syttynge my treson xal tras 530  
On of 3ow is besy my deth here to dyth  
and 3itt was I nevyr in no synful<sup>4</sup> plas  
Where-fore my deth xuld so shamfully be pyght.

Petrus

¶ My dere lord I pray the þe trewth for to telle  
Whiche of vs ys he þat treson xal do 535  
Whatt traytour is he þat his lord þat wold selle  
expresse his name lord þat xal werke þis woo.

Johannes

If þat per be on þat wolde selle so  
Good mayster telle us now opynly his name

<sup>1</sup> The words *golph here outh* follow, but have been crossed out in black and red ink.

<sup>2</sup> *Thoo* first written and the *h* marked with deleting dot.

<sup>3</sup> The *g* has been written over some correction.

<sup>4</sup> Some miswritten letters (? *syv*) crossed out before *synful*.



What traytour is hym þat · from þe þat wolde go 540  
And with ffals treson ffullfyllē his grett shame.

Andreas

¶ It is right dredfull such tresson to thyne  
and wel more dredfful to werk þat bad dede  
Ffor þat ffals treson to helle he xal synke  
In endles peynes grett myscheff to lede. 545

Jacobus maior

It is not I lord ffor dowte I haue drede  
þis synne to ffullfyllē cam nevyr in my mende  
Iff þat I solde þe · thy blood ffor to blede  
In doying þat treson my sowle xulde I shende.

Matheus

Fo. 150v ¶ Alas my dere lord what man is so wood 550  
Ffor gold or for sylvyr hym-self so to spylle  
he þat þe doth selle ffor gold or for other good  
with his grett Covetyse hym-self he doth kyllē.

Bartholomeus

What man so evyr he be of so wykyd wylle  
dere lord among vs · tell vs his name aft owt 555  
He þat to hym tendyth · þis dede to fulfille  
Ffor his grett treson his sowle stondyth in dowl.

Philippus

¶ Golde sylver and tresoor sone doth passe away  
but with-owtyn ende evyr doth laste þi grace  
A lorde who is that · wyth chaffare þe for monay 560  
Ffor he þat sellyth his lord to grett is þe trespase.

Jacobus minor

That traytour þat doth þis orryble manace  
bothe body and sowle I holde he be lorn  
Dampnyd to helle pytt fer from þi face  
Amonge All flowle fyndys to be rent and torn. 565

Symon

¶ To bad A marchawnt þat traytour he is  
and ffor þat monye <sup>1</sup> he may mornynge make  
Alas what cawsyth hym to selle þe kyng of blys  
Ffor his fals wynnyng þe devyl hym xal take.

Thomas

Ffor his ffals treson þe fendys so blake 570  
xal here his sowle depe down into helle pytt

<sup>1</sup> may first written before monye and crossed through.

resste xal he non haue · but evyr-more wake  
brennyng in hoot fyre in preson evyr shytt.

Thadeus

Fo. 151 ¶ I woundyr ryght sore who þat he xulde be  
Amonges vs all bretheryn þat xulde do þis synne  
Alas he is lorn þer may no grace be  
In depe helle donjeon his sowle he doth pynne.

575

Jhesus

In my dysche he Etyht þis treson xal be-gynne  
Wo xal be-tydyn hym for his werke of dired  
he may be ryght sory swych ryches to wynne  
ad <sup>1</sup> whysshe hymself vn-boin ffor þat synful ded.

580

Judas

¶ The trewth wolde I knowe as leff as 3e  
And þerfore good ssere þe trewth þou me telle  
whiche of vs All here þat traytour may be  
Am I þat person þat þe now xal selle.

585

Jhesus

So seyst þi-selff Take hed att þi spelle  
þou Askyst me now here if þou xalt do þat treson  
Remembyr þi-self A-vyse þe ryght wellē  
þou art of grett Age and wotysst what is reson.

here judas rysyth prevely and goth in þe place and seyt now  
counter[fetyd.

[Remainder of Fo. 151—2¼ inches—and Fo. 151<sup>v</sup> left blank.\*]

Judas

Fo. 152 ¶ Now cowntyrfetyd I haue A prevy treson  
'quire)<sup>2</sup> My Maysterys power for to felle  
I judas xal A-say be some<sup>3</sup> encheson  
On-to þe jewys hym for to selle  
Som mony for hym 3et wold I telle  
Be prevy menyys I xal a-say  
Myn intent I xal fulfyllē  
No lenger I wole make delay.

590

595

<sup>1</sup> So in MS.

\* [John Holand is scribbled on Fo. 151<sup>v</sup> (marked 150), and two and half a third black tapering marks extend from near the top to near the bottom of the page; cf. Fo. 164.]

<sup>2</sup> In this quire the writing and rubrication have the characteristics found in quire N.

<sup>3</sup> A j (i) first written and crossed through after some.

¶ *Þe princys of prestys now be present*  
*Vn-to hem now my way I take*  
*I wyl go tellyn hem myn entent*  
*I trow ful mery I xal hem make*  
*Mony I wyl non for-sake*  
*And þei profyr to my plesyng*  
*For covetyse I wyl with hem wake*  
*and on-to my maystyr I xal hem bryng.*

600  
605

¶ *Heyl prynsesse and prestys þat ben present*  
*New tydyngys to 3ow I come to telle*  
*3yf 3e wole folwe myn intent*  
*my mayster jhesu I wele 3ow selle*  
*Hese intent and purpose for to felle*  
*For I wole no lenger folwyn his lawe*  
*Late sen what mony þat I xal telle*  
*and late jhesu my maystyr ben hangyn and drawe.*

610

Gamalye[1]

¶ *Now welcome judas oure owyn frende*  
*Take hym in serys be þe honde*  
*We xal þe both geve and lende*  
*And in every qward by þe stonde.*

615

Rewfyn

Fo. 152<sup>v</sup> ¶ *Judas what xal we ffor þi mayster pay\**  
*þi sylver is redy and we A-corde*  
*þe payment xal haue no delay*  
*But be leyde down here At a worde.*

620

Judas

¶ *Late þe mony here down be layde*  
*And I xal telle 3ow as I kan*  
*In old termys I haue herd seyde*  
*þat mony makyth schapmañ.*

625

Rewfyn

¶ *Here is thretty platys of sylver bryth*  
*Fast knyth withinne þis glove*  
*And we may haue þi mayster þis nyth*  
*þis xalt þou haue and all oure love.*

\* The name John Holand is scribbled again in the margin of this page and of Fo. 153<sup>v</sup>; on Fo. 155<sup>v</sup> Holland Hary; and on Fo. 154<sup>v</sup> there are indecipherable scribblings in similar ink and hand.

Judas

630

¶ 3e Are resonable chapmen to bye *and* selle  
þis bargany *with* 3ow now xal I make  
Smyth up 3e xal haue al 3our wyllle  
Ffor mony wyl I non for-sake.

leyonð

¶ Now þis bargany is mad ful *and* fast  
Noyther part may it for-sake  
But judas þou must telle us in hast  
Be what menyng we xal hym take.

635

Rewfyn

¶ 3a þer be many þat hym nevyr sowe  
Weche we wyl sende to hym in fere  
þer-for be A tokyn we must hym knowe  
þat must be prevy be-twix us here.

640

leyonð

¶ 3a be ware of þat for ony thyng  
For o dyscypil is lyche þi mayster in al parayl  
Fo. 153 And 3e go lyche in Añ clothyng  
So myth we of oure purpose fayl.

645

Judas

¶ As for þat serys haue 3e no dowth  
I xal ordeyn so 3e xal not mysse  
Whan þat 3e evm<sup>1</sup> hym Añ A-bowth  
Take þe man þat I xal kysse.

¶ I must go to my maystyr A-geyn  
Dowth not serys þis matere is sure i-now.

650

Gamalyel

Fare wel judas oure frend serteyn  
þi labour we xal ryth wel A-low.

Judas

¶ Now wyl I sotely go seke my mayster Ageyn  
*and* make good face as I nowth knew  
I haue hym solde to wo *and* peyn  
I trowe ful sore he xal it rew.

655

α here judas goth in sotylly wher-as he cam fro.

Annas

¶ Lo serys a part we haue of oure entent  
For to take jhesu now we must provyde

<sup>1</sup> The *v* seems to be written over some other letter (? *u*).

A sotyl meny to be present  
 þat dare fyth *and* wele A-byde.

660

Gamalye[1]

¶ Ordeyn eche man on his party  
 Cressetys lanternys *and* torchys lyth<sup>1</sup>  
*And* þis nyth to be þer redy  
 With exys gleyvis<sup>2</sup> *and* swerdys bryth.

665

Cayphas

¶ No lenger þan make we teryeng  
 But eche man to his place hym dyth  
*And* ordeyn preuely for þis thyng  
 þat it be don þis same nyth.

Fo. 153<sup>v</sup> α *Here The Buschopys partyn in þe pLace And eche of<sup>3</sup> hem takyn here  
 leue be contenawns resortyng eche man to his place with here meny  
 to make redy to take cryst and þan xal þe place þer cryst is in xal  
 sodeynly vn-close rownd Aboutyn shewyng cryst syttyng at þe table  
 and his dyseypulys eche in ere degre cryst þus seying*

Jhesu

¶ Brederyn þis lambe þat was set us beforið  
 þat we Alle haue etyn in þis nyth  
 it was comawndyd be my fadyr to moyses *and* Aaroñ  
 Whan þei weryn with þe chylderyn of israel in egythp.

670

¶ And as we with swete bredys haue it ete  
*And* Also with þe byttyr sokelyng  
*And* as we take þe hed with þe fete  
 So dede þei in all maner thyng.

675

¶ And as we stodyn so dede þei stond  
*and* here reynes þei gyrdyn veryly  
 With schon on here fete *and* stavys in here hond  
*And* as we ete it so dede þei hastyly  
 þis fygyre xal sesse A-nothyr xal folwe þer-by  
 Weche xal be of my body þat am þowr hed  
 weeche xal be shewyd to þow be A mystery  
 Of my flesch *and* blood in forme of bred.

680

685

¶ And with fervent desyre of hertys Affeccioñ  
 I have enterly desyryd to kepe my mawnde

<sup>1</sup> bryth first written.<sup>2</sup> The *le* is written over other letters.<sup>3</sup> The capital letters in this line are unusually tall, and the initial B of the following speech is elaborated.

Fo. 154  
(Q quire)

A-mong ȝow er þan I suffre my passyōn  
For of þis no more to-gedyr suppe xal we  
And as þe pascHal Lomb etyn Hauē we <sup>1</sup>  
In þe old lawe was vsyd for A sacryfyce  
So þe newe lomb þat xal be sacryd be me  
Xal be vsyd for A sacryfyce most of price.

690

α *here xal jhesus take An oble in his hand loking vpward in to hefne  
to þe fadyr þus seying*

¶ Where fore to þe fadyr of hefne þat art eternall  
Thankyng *and* honor I ȝeld on to þe  
To whom be þe godhed I am eqwall  
But be my manhod I am of lesse degre  
Wherefore I as man · worchep þe deyte  
Thankyng þe fadyr þat þou wylt shew þis mystery  
*And* þus þurwe þi myth fadyr *and* blyssyng of me  
Of þis þat was bred is mad my body.

695

700

α *here xal he spekyng ageyn to his dyscypulys þus seying*

¶ bretheryn be þe [vertu] of þese wordys þat [re]hereyd be <sup>2</sup>  
þis þat shewyth as bred to ȝour Apparens <sup>3</sup>  
Is mad þe very flesche *and* blod of me  
To þe weche þei þat wole be savyd must ȝeve credens.

705

¶ And as in þe olde lawe it was comawndyd *and* precepte  
To ete þis lomb to þe dystruceyōn of pharao vn-kende  
So to dystroy ȝour gostly <sup>4</sup> enmye · þis xal be kepte  
ffor ȝour paschal lombe in-to þe werdys ende.

¶ Ffor þis is þe very lombe with-owte spot of synne  
Of weche Johan þe baptyst dede prophesy  
Whan þis prophesye he dede be-gynne  
Seyng · Ecce agnus dey.

710

¶ *And* how ȝe xal ete þis lombe I xal ȝeve infformacion  
In þe same forme as þe eld lawe doth specyfyē

715

<sup>1</sup> The capital letters in this top line are again unusually tall.

<sup>2</sup> This line is omitted and written in the margin, where it is partly cut away, and again in large form in red ink at the bottom of the page.

<sup>3</sup> *apperens* first written and corrected to *apparens*.

<sup>4</sup> Perhaps corrected from *goostly*.



As I shewe be gostly interpretacyoñ  
*Per*-fore to þat I xal sey *your* wyffys<sup>1</sup> loke 3e repleye.

- Fo. 154<sup>v</sup><sup>2</sup> ¶ *With* no byttyr bred þis bred ete xal<sup>3</sup> be  
 þat is to say *with* no byttyrnesse of hate *and* envye  
 But *with* þe suete bred of loue *and* charyte 720  
 Weche ffortefyet þe soule gretlye.
- ¶ And it schuld ben etyn *with* þe byttyr sokelyng  
 þat is to mene 3yf A man<sup>4</sup> be of synful dyspocyeion  
 Hath led his lyff here *with* mys-levyng  
 Þerfore in his hert he xal haue byttyr contrycion. 725
- ¶ Also þe hed *with* þe feet ete xal 3e  
 Be þe hed 3e xal vndyr-stand my godhed  
 And be þe feet 3e xal take myn humanyte  
 Þese tweyn 3e xal receyve to-gedyr in dede.
- ¶ This immaculat lombe þat I xal 3ow 3eve 730  
 Is not only þe godhed A-lone  
 But bothe god *and* man þus must 3e beleve  
 Þus þe hed *with* þe feet 3e xal receyve ech-on.
- ¶ Of þis lombe vn-ete · yf owth be levyth i-wys  
 Yt xuld be cast in þe clere fyre *and* brent 735  
 Weche is to mene yf þou vndyrstande nowth al þis  
 Put þi feyth in god *and* þan þou xalt not be shent.
- ¶ The gyrdyl þat was comawndyd here reynes to sprede  
 Xal be þe gyrdyl of clenness *and* chastyte  
 þat is to sayn to be contynent in word thought *and* dede 740  
*and* all lecherous levyng · Cast 3ow for to fle.
- ¶ And þe schon þat xal be 3our feet vp-on  
 Is not ellys but exawnpyl of vertuis levyng  
 Of 3our form faderys 3ou be-forið  
*With* þese schon my steppys 3e xal be sewyng. 745

<sup>1</sup> The *ffys* of this word blotted—*3e* first written after it.

<sup>2</sup> On Ff. 154<sup>v</sup> and 155 each paragraph begins with a larger and more definitely rubricated capital than has been usual hitherto in the MS. and these larger capitals continue more or less for some pages. They appear sparsely in quires N and P.

<sup>3</sup> *3e* first written after *xal*.

<sup>4</sup> Some word before *man* crossed through.

fo. 155 ¶ And þe staf þat in *your* Handys 3e xal holde  
Is not ellys · but þe exawmplys to other men teche  
Hold fast *your* stauns in *your* handys *and* beth bolde  
To every creature myn precepttys for to preche.

¶ Also 3e must ete þis paschaft lombe hastyly 750  
Of weche sentens þis is þe very entent  
At everyoure *and* tyme 3e xal be redy  
Ffor to fulfyllen my cowmawndement.

¶ Ffor þow 3e leve þis day · 3e are not sure  
Whedyr 3e xal leve to-morwe or nowth 755  
þer-for hastyly everyoure do *your* besy cure  
To kepe my preceptys *and* þan þar 3e not dowth.

¶ Now haue I lernyd þow how 3e xal ete  
*your* paschal lombe þat is my precyous body  
Now I wyl fede þow all *with* Awngellys mete 760  
Wherfore to reseyye it · come forth seryattly<sup>1</sup>.

Petrus

¶ Lord ffor to receyve þis gostly sustenawns  
In dewe forme it excedyth myn intellygens  
Ffor no man of hym-self may have substawns  
To receyve it *with* to meche reverens. 765

¶ Ffor *with* more delycyous mete lord þou may us not fede  
þan *with* þin owyn precyous body  
Wherfore what I haue trespacyd in word thought or dede  
*With* byttyr contrycion · lord I haske þe mercy.

*whan oure lord 3ygyth his body to his dyscypulys he xal sey to eche  
of hem · except to judas ·*

fo. 155v ¶ This is my body Fflesch *and* blode 770  
þat for þe xal dey up-on þe rode.

α *And whan judas comyth last oure lord xal sey to hym*

¶ Judas art þou Avysyd what þou xalt take.

Judas

Lord þi body I wyl not for-sake.

α *And sythyn oure lord xal sey on-to judas*

<sup>1</sup> sey miswritten before this word.

Jhesu

¶ Myn body to þe I wole not denye  
 Sythyn þou wylt presume þer-upon  
 Yt xal be þi dampnacyon verylye  
 I ȝeve þe warnyng now be-forn.

775

α *And aſtyr þat judas hath reſeyvyd he xal ſyt þer he was cryſt ſeyng*

¶ On of ȝow hath be-trayd me  
 Þat at my borde with me hath ete  
 Bettyr it hadde hym for to A be  
 Bothe vn-born and vn-begete.

780

α *Than eche dyſcepyl xal loke on other and petyr xal ſey*

Petrus

¶ Lord it is not I.

*and ſo alle xul ſeyn tyl þei comyn at  
 judas weche xal ſey*

Judas

Is it owth I lord

*þan jhesus xal ſey*

Jhesu

Judas þou ſeyſt þat word  
 Me þou aſt ſolde þat was þi ffrend  
 Þat þou haſt be-gonne brengre to An ende.

785

*þan judas xal gon A-geyn to þe jewys · And yf men wolne xal mete  
 with hym and ſey þis ſpech folwyng | or levynt whether þei wyl · þe  
 deryl þus ſeyng*

Demon

Fo. 156 ¶ A · A · Judas Derlyng myn

(R quire) þou art þe beſt to me þat evyr was bore  
 þou xalt be crownyd in helle peyn  
 and þer-of þou xalt be ſekyr for evyr-more.

790

¶ Thow haſt ſolde þi mayſtyr and etyn hym alſo  
 I wolde þou kowdyſt bryngyn hym to helle every del  
 But ȝet I fere he xuld do þer ſum ſorwe and wo  
 Þat aſt helle xal crye out on me þat ſel.

¶ Sped up þi matere þat þou haſt be-gonne  
 I xal to helle for þe to mak redy  
 Anon þou xalt come wher þou xalt wonne  
 In fyre and ſtynk þou xalt ſytt me by.

795

Jhesu

¶ Now þe sone of god claryfyed is  
and god in hym is claryfyed also 800  
I am sory þat judas hath lost his blysse  
Weche xal turne hym to sorwe and wo.

¶ But now in þe memory of my passyon  
To ben partabyl with me in my reyn above  
3e xal drynk myn blood with gret devocyōn 805  
Wheche xal be xad ffor mannys love.

¶ Takyth þese chalys of þe newe testament  
And kepyth þis evyr in 3our mende  
As oftyn as 3e do þis with trewe intent  
It xal defende 3ow fro þe ffende. 810

α Than xal þe dysciplys com and take þe blod · Jhesus seyn

Fo. 156<sup>v</sup> Þis is my blood þat for mannys synne  
Outh of myn herte it xal renne.

α And þe dyscipulys xul sett þem A3en þer þei wore · and jhesus xal  
seyn

¶ Takyth hed now bretheryn what I haue do  
With my flesch and blood I haue 3ow fed  
Ffor mannys love I may do no mo 815  
þan for love of man to be ded.

¶ Werfore petyr and 3e every-choið  
3yf 3e loue me fede my schep  
þat for sawth of techyng þei go not wrong  
But evyr to hem takyth good kep. 820

¶ 3evyth hem my body as I haue to 3ow  
Qweche xal be sacryd be my worde  
And evyr I xal þus A-byde with 3ow  
In-to þe ende of þe werde.

¶ Ho so etyth my body and drynkyth my blood 825  
Hol god and man he xal me take  
It xal hym defende from þe deuyll wood  
and at his deth I xal hym nowth for-sake.

¶ and ho so not ete my body nor drynke my blood  
Lyf in hym is nevyr A dele 830

Kepe wel þis in mende for þowr good  
and every man save hym-self wele.

æ here jhesus takyth a basyn with watyr and towaly gyrt aboutyn  
hym and fallyth befor petyr on his o kne.

Fo. 157

¶ Jhesus<sup>1</sup>

A-nother exawmpyl I xal þow showe  
How ȝe xal leve in charyte  
Syt here down at<sup>2</sup> wordys fewe  
and quat I do ȝe sofre me.

835

herc he takyth þe basyn and þe towaly and doth as þe robberych seyth  
beforn.

Petrus

¶ Lord what wylt þou with me do  
þis seruyce of þe I wyl for-sake  
To wassche my feet þou xal not so  
I am not worthy it of þe to take.

840

Jhesu

¶ Petyr and þou for-sake my seruyce<sup>3</sup> all  
þe weche to þow þat I xal do  
No part with me haue þou xal  
And nevyr com my blysse on-to.

Petrus

845

þat part lord we wyl not for-go  
We xal A-bey his comawndement  
Wasche hed and hord we pray þe so  
We wyl don After þin entent.

æ here jhesus wasshyth his dyscypulys feet by and by and whypyth hem  
And kyssyth hem mekely and sythym settyth hym down þus seyn

Jhesu

frendys þis wasshyng xal now prevayll  
þoure lord and mayster ȝe do me calle  
And so I am with-owtyn fayl  
ȝet I haue wasschyd þow Alle

850

Fo. 157<sup>v</sup>

A memory of þis haue ȝe xall  
þat eche of þow xal do to othyr  
With vmbyl hert submyt egal  
As eche of þow were otherys brother.

855

<sup>1</sup> The name of the next speaker (possibly *Petrus*) has been erased at the bottom of Fo. 156<sup>v</sup> and *Jhesus* thus written at the top of the page.

<sup>2</sup> *se* written before *wordys* and crossed through. <sup>3</sup> MS. *seruyce* (? *seruyces*).

¶ No thyng serys so wele plesyth me  
 Nor no lyf þat man may lede  
 As þei þat levyn in charyte  
 In efne I xal reward here mede 860  
 þe day is come I must procede  
 Ffor to fulfyll þe prophecy  
 þis nyth for me 3e xal han drede  
 Whan novmbyr of pepyl xal on me cry.

¶ Ffor þe prophetys spoke of me 865  
 And seydyn of deth þat I xuld take  
 Fro whech deth I wole not fle  
 But for mannys synne A-mendys make.

¶ This nyth fro 3ow be led I xal  
 and 3e for fer fro me xal fle 870  
 Not onys dur speke whan I 3ow call  
 And some of 3ow for-sake me.

¶ Ffor 3ow xal I dey and ryse ageyn  
 Vn þe thrydde day 3e xal me se  
 Be-forn 3ow all walkyng playn 875  
 In þe lond of Galyle.

Petrus

¶ Lord I wyl þe nevyr for-sake  
 Nor for no perellys fro þe fle  
 Fo. 158 I wyl rather my deth take  
 þan onys lord for-sake þe. 880

Jhesu

¶ Petyr yn<sup>1</sup> ferthere þan þu doyst<sup>2</sup> knowe  
 As for þat promese loke þou not make  
 For or þe cok hath twyes crowe  
 Thryes þou xal me for-sake.

¶ But all my frendys þat Arn me dere 885  
 Late us go þe tyme drawyth ny  
 We may no lengere A-bydyn here  
 Ffor I must walke to betany.

<sup>1</sup> Halliwell reads *þu*, the forms of *yn* and *þu* being indistinguishable in this MS.

<sup>2</sup> The *o* is written over another letter.



¶ þe tyme is come þe day drawyth nere  
 On-to my deth I must in hast  
 Now petyr make hañt þi felawys chere  
 My flesch for fere is qwakyng<sup>1</sup> fast.

890

⌘ *here jhesus goth to betany ward and his dyscypulys folwyng with sad  
 contenawns jhesus seying*

¶ Now my dere frendys and bretheryn echoñ  
 Remembyr þe wordys þat I xal sey  
 þe tyme is come þat I must gon  
 For to fulfyll þe prophesey.  
 þat is seyd of me þat I xal dey  
 þe fendys power fro 3ow to flem  
 Weche deth I wole not deney  
 Mannys sowle my spovse<sup>2</sup> for to redem.

28

895

900

¶ þe oyle of mercy is grawntyd playn  
 Be þis jorne þat I xal take  
 Be my fadyr I am sent seitayn  
 Be-twyx god and man An ende to make.

¶ Fo 158<sup>v</sup> ¶ Man for my brother may I not for-sake  
 Nor shewe hym vn-kendenesse be no wey  
 In peynys for hym my body schal schake  
 And for love of man man xal dey.

905

⌘ *here jhesus and his discypulys go toward þe mount of olyvet and whan  
 he comyth a lytyl þer be-syde in a place lych to A park he byddyt his  
 dyscypulys A-byde hym þer and seyth to petyr or he goth*

¶ Petyr with þi felawys · here xalt þou A-byde  
 and weche tyl I come A-geyn  
 I must make my prayere here 3ou be-syde  
 My flesch qwakyth sore for fere and peyn.

910

Petrus

Lord þi request doth me constreyn  
 In þis place I xal Abyde styll  
 Not remeve tyl þat þou comyst Ageyn  
 In confermyng lord of þi wylle.

915

⌘ *here jhesu goth to olyvet and settyth hym down one his knes and prayth  
 to his fadyr þus seying*

<sup>1</sup> The *q* is roughly written, as if over some other letter.

<sup>2</sup> The *v* is written over an original *u*.

Jhesu

¶ O ffadyr fadyr for my sake  
 þis gret passyōn þou take fro me  
 Wech arn ordeyned þat I xal take  
 3yf mannys sowle savyd may be 920  
 And 3yf it be-hove fadyr for me  
 To save mannys sowle þat xuld spylle  
 I am redy in eche degre  
 þe vyl of þe for to fulfyllen.

⌘ here jhesus goth to his dyscypulis and fyndyth hem slepyng jhesus þus seyng to petyr

Fo. 159 ¶ Petyr petyr þou slepyst fast 925  
 A-wake þi felawys and slepe no more  
 Of my deth 3e Are not Agast  
 3e take 3our rest and I peyn sore.

⌘ here cryst goth Ageyn þe second tyme to olyvet and seyth knelyng

¶ Ffadyr in hevyn I be-seche þe  
 Remeve my<sup>1</sup> peynes be þi gret grace 930  
 and lete me fro þis deth fle  
 As I dede nevyr no trespace  
 The Watyr and blood owth of my face  
 Dystyllyth for peynes þat I xal take  
 My flesche qwakyth in ferful case 935  
 As þow þe joyntys A-sondre xuld schake.

⌘ here jhesus goth A-zen to his discypulis and fyndyth hem Asclepe Jhesus þus seyng latyng hem lyne

¶ Ffadyr þe thrydde tyme I come A-geyn  
 Ffulleche myn erdon for to spede  
 Delyuere me fadyr fro þis peyn  
 Weche is reducyd with ful gret dred 940  
 On to þi sone fadyr take hede  
 þou wotyst I dede nevyr dede but good  
 It is not for me þis peyn I lede  
 But for man I swete bothe watyr and blode.

⌘ here An Aungel descendyth to jhesus and bryngyth to hym A chalys with An host þer in.

<sup>1</sup> þi first written before my.

Angelus

Fo. 159r ¶ Heyl bothe god *and* man in dede  
 The ffadyr hath sent þe þis present  
 He had þat þou xuldyst not drede  
 But fulfyllle his intent  
 As þe parlement of hefne hath ment  
 Þat mannys sowle xal now redemyd be  
 Ffrom hefne to herd lord þou wore sent  
 Þat dede Appendyth on-to þe. 945

¶ Þis chalyz ys þi blood þis bred is þi body  
 Ffor mannys synne evyr offeryd xal be  
 To þe fadyr of heffne þat is al-mythty  
 Þi dyscipulis *and* all presthood xal offere fore the. 955

*c. here þe Aungel Ascendyth A-zen sodeynly.*

Jhesu

Ffadyr þi wyl ffulfyllyd xal be  
 It is nowth to say A-zens þe case  
 I xal fulfyllle þe propheseye  
*and* sofre deth ffor mannys trespase. 960

*c. here goth cryst A-geyn to his dyscipulys and fyndyth hem slepyng styllle.*

¶ A-wake petyr þi rest is ful long  
 of slep þu wylt make no delay  
 Judas is redy with pepyl strong  
*and* doth his part me to be-tray  
 Ilyse up serys I þou pray  
 On-close þour eyne for my sake  
 We xal walke in to þe way  
*and* sen hem com þat xul me take. 965

Fo. 160 ¶ Petyr whan þou seyst I Am for-sake  
 Amonge myn frendys *and* stond Alone  
 All þe cher þat þou kanst make  
 Geve to þi bretheryn every-chone. 970

*c. here jhesus with his dyscipulis goth in-to þe place and þer xal come in A x personys weyl be-seen in white Arneys and breganderys and some dysgyssed in olyr garmentys with swerdys gleyrys and other*

*straunge wepone<sup>1</sup> as cressettys with feyr and lanternys and torchis  
lyth and judas formest of Al conveyng hem to jhesu be contenawns*

Jhesus þus s[e]yng

¶ Serys<sup>2</sup> in þour way ȝe haue gret hast  
To seke hym þat wyl not fle  
Of ȝow I am ryth nowth A-gast  
Telle me serys whom seke ȝe.

975

leyoñ

¶ Whom we seke here I telle þe now  
A tretour is worthy to suffer deth  
We knowe he is here A-mong ȝow  
His name is jhesus of nazareth.

980

Jhesu

¶ Serys I am here þat wyl not fle  
Do to me all þat ȝe kan  
For sothe I telle ȝow I am he  
Jhesus of nazareth þat same man.

⌘ *here alle þe jewys falle sodeynly to þe Erde whan þei here cryst speke  
and qwan byddyth hem rysyn þei rysyn Aȝen cryst þus seying*

¶ A-ryse serys whom seke ȝe fast haue ȝe goñ  
Is howth ȝour comyng hedyr for me  
I stond be-forn ȝow here echoñ  
þat ȝe may me bothe knowe *and* se.

985

Rufyne

Fo. 160<sup>v</sup> ¶ Jhesus of Nazareth<sup>3</sup> we seke<sup>4</sup>  
And we myth hym here A-spye.

990

Jhesu

I told ȝow now with wordys meke  
Be-forn ȝou All þat it was I.

Judas

¶ Welcome jhesu my mayster dere  
I haue þe sowth in many A place  
I am ful glad I fynd þe here  
For I wyst nevyr wher<sup>5</sup> þou wace.

995

⌘ *here judas kyssyth jhesus and A-noon Alle þe jewys come A-bowth hym  
and ley handys on hym and pullyn hym as þei were wode and  
makyn on hym A gret cry All At-onys and Aftyr þis Petyr seyth*

<sup>1</sup> MS. wepoñ, not the usual ñ (= ne).

<sup>2</sup> What written at the beginning of the line before Serys and crossed through.

<sup>3</sup> A more elaborate capital than usual. <sup>4</sup> and we first written after seke.

<sup>5</sup> h omitted and written above the line—cf. *werfore*, Ff. 156<sup>v</sup> and 160<sup>v</sup>.

Petrus

¶ I drawe my swerd now þis sel

Xal I smyte mayster fayn wolde I wete <sup>1</sup>.

and forth-with he smytyth of Malcheus here and he cryeth help myn  
here myn here · and cryst blyssyth it and tys hol.

Jhesus

Put þi swerd in þe shede fayr and wel

Ffor he þat smyth with swerd · with swerd xal be smete. 1000

¶ A judas þis treson cowntyrfetyd hast þou

And þat þou xalt ful sore repent

þou haddyst be bettyr A ben vn-born now

þi body and sowle þou hast shent.

Gamalyel

¶ Lo jhesus þou mayst not þe cace refuse

1005

Bothe treson and eresye in þe is fownde

Stody now fast on þin excuse

Whylys þat þou gost in cordys bownde

þou kallyst þe kyng of þis werd rownde

Now lete me se þi gret powerē

1010

And saue þi-self here hool and sownde

And brynge þe out of þis dawngere.

leyoñ

Fo. 161 Bryng forth þis tretoure spare hym nowth

On-to Cayphas þi jewge we xal þe ledde

In many A place we haue þe sowth

1015

And to þi werkys take good hede.

Rufyne

¶ Come on jhesus and folwe me

I am ful glad þat I þe haue

þou xalt ben hangyn up-on A tre

A <sup>2</sup> melyon of gold xal þe not save.

1020

leyoñ

¶ Lete me leyn hand on hym in heyē

On to his deth I xal hym bryng

Shewe forth þi wyche-crafte and nygramansye

What helpyth þe now Al þi fals werkying.

<sup>1</sup> *Petyr put þi s* written as the beginning of the next line and crossed through.

<sup>2</sup> *m* written at the beginning of the line before *A* and crossed through.

Jhesu

¶ Ffrendys take hede 3e don vn-ryth  
 So vn-kendely with cordys to bynd me here  
 And þus to falle on me be nyth  
 As thow I were A thevys fere  
 Many tyme be-forn 3ow I dede A-pere  
 With-inne þe<sup>1</sup> temple sen me 3e have  
 þe lawys of god to teche *and* lere  
 To hem þat wele here sowlys sawe<sup>2</sup>.  
 1025  
 1030

¶ Why dede 3e not me dysprave  
 And herd me preche bothe lowd *and* lowe  
 But now as woodmen 3e gynne to Rave  
 And do thyng þat 3e notwth knove<sup>3</sup>.  
 1035

Gamaly[el

¶ Serys I charge 3ow not o word more þis nyth  
 But on-to Cayphas in hast loke 3e hym lede  
 Have hym forth With<sup>4</sup> gret dyspyte  
 And to his wordys take 3e non hede.  
 1040

æ here þe jewys lede cryst outh of þe place with gret cry and noyse  
 some drawyng cryst forward and some bakwarde and so ledyng forth  
 with here weponys A-lofte and lytys brennyng and in þe mene tyme  
 marye magdalene xal rennyñ to oure lady and telle here of oure  
 lordys takyng þus seyng

Maria Magdelene

¶ O in-maculate modyr of aȝ women most meke  
 O devowtest in holy medytacion evyr A-bydyng  
 þe cawse lady þat I to 3our person seke  
 Is to wetyn yf 3e heryn ony tydyng.

¶ Of 3our swete sone *and* my reverent lord<sup>5</sup> jhesu  
 þat was 3our dayly solas 3our gostly consolacyoñ.  
 1045

Marya

I wold 3e xuld telle me mawdelyn *and* 3e knew  
 Ffor to here of hym it is Aȝ myn Affeccyoñ.

Maria Magd[alene

¶ I wold fayn telle lady *and* I myth for wepyng  
 For sothe lady to þe jewys he is solde  
 1050

<sup>1</sup> þis first written, corrected to þe.

<sup>2</sup> So in MS.

<sup>3</sup> So in MS.

<sup>4</sup> W unusually tall.



With cordys þei haue hym bownde *and* haue hym in kepyng  
 þei hym bety spetously<sup>1</sup> *and* haue hym fast in holde<sup>1</sup>.

Maria uirgo

A · A · A · how myn hert is colde  
 A hert hard as ston how mayst þou lest  
 Whan þese sorweful tydyngys Are þe told  
 So wold to god hert þat þou mytyst brest.

1055

¶ A jhesu · jhesu · jhesu · jhesu ·

Why xuld ȝe sofer þis trybulacyon *and* Advercyte  
 How may thei fynd in here hertys · ȝow to pursewe  
 þat nevyr trespassyd in no maner degre  
 For nevyr thyng but þat was good thowth ȝe  
 Where-fore þan xuld ȝe sofer þis gret peyñd  
 I suppoce veryly it is for þe tresspace of me  
 And I wyst þat myn hert xuld cleve on tweyñd.

1060

Fo. 162

¶ Ffor þese langowrys may I susteyñd<sup>2</sup>

þe sverd of sorwe hath so thyrlid my meende  
 Alas what may I do · Alas what may I seyñd  
 þese prongys myn herte A-sondyr þei do rende.

1065

¶ O ffadyr of hefne wher ben Al þi be-hestys

þat þou promysyst me whan A modyr þou me made  
 þi blyssyd sone I bare be-twyx tweyn bestys  
 And now þe bryth colour of his face doth fade.

1070

¶ A good fadyr why woldyst þat þin owyn dere sone xal sofre  
 Al þis

*And* dede he nevyr Aȝens þi preecept but<sup>3</sup> evyr was obedyent  
*And* to every creature most petyful most jentyll *and* benyng  
 i-wys

1075

*And* now for all þese kendnessys is now most shameful schent.

¶ Why wolt þou gracyous fadyr þat it xal be so

May man not ellys be sayyd be non other kende  
 ȝet lord fadyr þan · þat xal comferte myn<sup>4</sup> wo

1079

Whan man is sayyd be my chylde *and* browth to A good ende.

<sup>1</sup> The *sl* is written over some correction, as is also the *d* in *holde*.

<sup>2</sup> So in MS., *not* omitted (?).

<sup>3</sup> MS *b<sup>r</sup>*.

<sup>4</sup> Omitted and written over the line.

¶ Now dere sone syn þou hast evyr be so ful of mercy  
 þat wylt not spare þi-self · for þe love þou hast to man  
 On Alȝ man-kend now haue þou pety  
 And Also thynk on þi modyr þat hevy woman.

[Remainder of Fo. 162—2¼ inches—and Fo. 162<sup>v</sup> left blank.]

Fo. 163

i doctor

<sup>1</sup> O Thou Altitude · of Al gostly Ryches  
 O þou incomperhensibele · of grete exeyllence  
 O þou luminarye · of pure lyghtnes  
 Shete out þi bemys · on-tyl þis Audyens.

2 doctor

5

O Ffily Altissimi · clepyd by eternalyte  
 Hele þis congregacion · with þe salve of þi passyō  
 And we prey þe · spiritus paraclyte  
 With þe ffyre of þi love · to slake Alȝ detraccion.

i doctor

To þe pepyl not lernyd · I stonde as A techer  
 Of þis processyon · to ȝeve informacion  
 And to them þat be lernyd · As A gostly precher  
 that in my rehersayl · they may haue delectacion.

10

2

Welcome of þe apostelys · þe glorious qwere  
 Ffyrst Petyr ȝour prynce · And eke ȝour presydent  
 And Andrewe ȝour half brother · to-gedyr in ffere  
 that Ffyrst ffolwyd Cryst · be on Assent.

15

1

O ȝe tweyn luminaryes · Jamys · and Jhon  
 Contynualy brennyng · As bryght As þe sonnemb  
 With þe chene of charyte · bothe knyght in on  
 And offeryd of ȝour modyr · to cryst in jherusalem.

20

2

Fo. 163<sup>v</sup>

Welcome Phelypp · þat conuertyd samaryan  
 And conuertyd þe tresorere · of þe qwene cawdas  
 With Jamys · þe lesser · that Apud jherosolyman  
 Was mad fyrst patryarke · by þe ordenauns of Cephas<sup>2</sup>.

<sup>1</sup> No number is attached to this section, which stands by itself in the MS. between blank folios. It is rubricated on a different plan. Each speech has an initial red capital, and the lines connecting the rhyme words are red instead of black as elsewhere in the MS. except four lines on Fo. 214<sup>v</sup>. No paragraph marks are used.

<sup>2</sup> † Petyr written over Cephas.

Heyl mathew the Apostel · *and* Also evangelyst  
 that was clepyd to þe fflok · of gostly conuersacion  
 Ffrom thyrknes of concyens · þat ȝe were in ffest  
 with Bertylmew þat ffiled · All carnafl temptacion.

i<sup>us</sup> 1  
 25

Heyl Symeon zelotes · þus be ȝour name  
 And Judas þat bothe · wel lovyd oure lord  
 There fiore ȝe haue bothe joye *and* game  
 Wher nevyr is sstryff · but good A-corde.

2<sup>us</sup> 1  
 30

Heyl poul grett doctour · of þe ffeyth  
 And vessel chosyn be trewe Eleccion  
 heyl Thomas · of whom þe gospel seyth  
 in crystys wounde · was ȝour refeccion.

i<sup>us</sup>  
 35

Heyl Johan baptyst · most sovereyn creature  
 that evyr was born · be naturafl conseyyng  
 And hyest of prophetys · As wytnessyth scrypture  
 heyl joys<sup>2</sup> þat in desert · was Aff-wey cryeng.

2<sup>us</sup>

40  
 1<sup>us</sup> 3

[Ff. 164 and 164<sup>v</sup> originally left blank. Fo. 164 is the first of quire S, and is discoloured, having apparently been an outside leaf at some time. It has on it a tapering stain which corresponds with similar stains lying in an opposite direction on Fo. 151<sup>v</sup>, the last leaf of quire O. On Fo. 164 stands the second signature of R. Hegge. At the top of the page in book-hand are the words :

In nonj<sup>n</sup>e Dei · Amen.

In the middle of the page in cursive hand :

ego R. H. Dunelmensis

possideo ·

οὐ κτησις\* ἀλλὰ χρησις.]

<sup>1</sup> These contractions are added in paler ink.

<sup>2</sup> So in MS. for *yoys*.

<sup>3</sup> This stands at the bottom of the folio—the last of quire R—and suggests that the Doctors' proclamation is incomplete. It is, however, a more roughly made figure than the others.

\* This τ is inserted in different ink.

## The Passion Play. II

29<sup>1</sup>

Fo. 165 *What tyme þat processyon is enteryd in to þe place and þe herowdys  
takyn his schaffalde · and pylat and annas and cayphas here  
schaffaldys Also þan come þer An exposytour in doctorys wede þus  
seyng*

Contemplacio

¶ Sofreynes and frendys · 3e mut alle be gret with gode  
Grace love and charyte · evyr be 3ou A-mong  
þe maydenys sone preserve 3ou · þat for man deyð on rode  
he þat is o god · in personys thre · defende 3ou fro 3our fon.

¶ Be þe leue and soferauns of aȝ-mythty god 5  
We intendyn <sup>2</sup> to procede þe matere þat we lefte þe last 3ere  
Where fore we be-seche 3ow þat 3our wyllys be good  
to kepe þe passyon in 3our mende þat xal be shewyd here.

¶ The last <sup>3</sup> 3ere we shewyd here how oure lord for love of man  
Cam to þe cety of jherusalem · mekely his deth to take 10  
And how he made his mawnde · his body 3evyng það  
to his Apostelys evyr with us · to A-bydyn for mannys sake.

¶ In þat mawnde he was betrayd · of judas þat hym solde  
to þe jewys for xxx<sup>ti</sup> platys · to delyvyr hym þat nyth  
With swerdys and gleyvys · toke <sup>4</sup> jhesu · they come with þe  
tretour bolde 15  
And toke hym amonges his Apostelys · About myd nyth.

¶ Now wold we procede <sup>5</sup> how he was browth þan  
be-for Annas and cayphas · and syth beforn pylate  
And so forth in his passyon · how mekely he toke it for man 19  
besekyng 3ou · for mede of 3our soulys · to take good hede þer Atte.

α here þe herowndys xal shewe hymself and speke.

herowdys

Fo. 165<sup>v</sup>¶ herodes Rex <sup>6</sup>

¶ Now sees of 3our talkyng · And gevyth lordly Audyence  
Not o word I charge 3ou þat ben here present

<sup>1</sup> This is the only number written at the head of the page and not in the margin.

<sup>2</sup> The *d* is written over an original *t*.

<sup>3</sup> *lass* miswritten before *last* and crossed out.

<sup>4</sup> So in MS. for *to*.

<sup>5</sup> Some word has been erased before *how*.

<sup>6</sup> Name in larger form.

noon so hardy to presume · in my hey presence  
 to on-lose hese lypys Ageyn myn intent  
 I am herowde of jewys · kyng most reverent  
 þe lawys of Mahownde · my powere xal fortifye  
 reverens to þat lord of grace · moost excyllent  
 Ffor be his powere all þinge doth multiplye.

¶ 3ef any crystyn be so hardy · his feyth to denye  
 Or onys to erre Ageyns · his lawe 5  
 On gebettys with cheynes · I xal hangyn hym heye  
 and with wylde hors þo traytours · xal I drawe  
 To kille A thowsand crystyn · I gyf not An hawe  
 to se hem hangyn or brent · to me is very plesauns  
 to dryvyn hem in to doongenys · dragonys to knawe 15  
 And to rend here flesche and bonys · on-to here sustenauns.

¶ Johan þe baptyst crystenyd cryst · and so he dede many on  
 þer-fore my-self · dede hym bryng o dawe  
 It is I · þat dede hym kille · I telle you every-choyn  
 Ffor And he had go forth · he xuld A dystroyd our lawe 20  
 Where as crystyn Apperyth · to me is gret grevauns  
 It peynyth myn hert of tho tretowrys to here  
 Ffor þe lawys<sup>1</sup> of mahownde I have in governawns  
 þe which I wele kepe · þat lord hath no pere  
 Ffor he is god most prudent 25  
 Now I charge you my lordys þat ben here  
 Yf Any crystyn doggys · here<sup>2</sup> doth Apere  
 Bryng þo tretowrys · to my hey powere  
 And þei xal haue sone jewgement.

i<sup>us</sup> miles

¶ My sovereyn lord heyest of excillens 30  
 In you all jewgement · is termynabye  
 all crystyn doggys · þat do not here dyligens  
 3e put hem to peynes þat ben inportable.

ij<sup>us</sup> miles

No þing in you may be more comendable  
 as to dysstroye þo traytours þat erre 35  
 ageyn oure lawys · þat ben most profytable  
 þe rythwysnesse þat lawe 3e must proferre.

<sup>1</sup> aw is written over some other letters.

<sup>2</sup> The r is written over some other letter and the word is not clear.

Rex Herow[ . . . .

¶ Now be glorious mahownd · my sovereyn savyour  
 these promessys I make · as I am trewe knyth  
 þoo þat excede his lawys be ony errour 40  
 to þe most xamefullest deth I xal hem dyth  
 But o thyng is sore in my gret delyte  
 þere is on jhesus of nazareth · as men me tellyth  
 of þat man I desyre to han A sythte  
 ffor with many gret wondrys · oure lawe he fellyth. 45

Fo. 166<sup>v</sup> ¶ The son of god hym-self · he callyth  
 And kyng of jewys he seyth is he  
 And many woundrys of hym be-fallyth ·  
 My hert desyryth hym for to se  
 Serys yf þat he come in þis cowntre 50  
 With oure juresdyccion loke ȝe A-spye  
 And a-non þat he be brouth on-to me  
 And þe trewth myself þan xal trye.

i<sup>us</sup> miles

¶ To-morwe my jorne · I xal begynne  
 to seke jhesus with my dew dilygens 55  
 ȝyf he come ȝour provynce with-inne  
 he xal not a-skape ȝour hey presens.

ij<sup>us</sup> miles

¶ Myn sovereyn þis my councel þat ȝe xal take  
 A man þat is bothe wyse and stronge  
 thurwe all galyle A serge to make 60  
 yf jhesu be enteryd ȝour pepyl A-mong  
 Correcte hese dedys þat be do wronge  
 Ffor his body is vndyr ȝour bayle  
 as men talkyn hem among  
 þat he was born in galyle. 65

Rex

¶ Thanne of þese materys scrys take hede ·  
 Ffor A whyle I wele me rest ·  
 Appetyde requyryth me so in dede  
 And flesyk tellyth me it is þe best.

α here xal A massanger com in-to þe place rennyng and cryng  
 Tydyngys tydyngys · and so rownd Abowth þe place · jhesus of.



*nazareth is take · Jhesus of nazareth is take · and forth-with keylyng  
þe prynces þus seying*

Massanger

Fo. 167 ¶ All heyle my lordys · princys of prestys

70

Sere cayphas *and* sere Annas lordys of þe lawe  
tydyngys I brynge *you* · reseve þem in *your* brestys  
Jhesus of nazareth is take · þer-of 3e may be fawe.

¶ he xal be browth hedyr to *you* A-non  
I telle *you* trewly with A gret rowth  
whan he was take · I was hem Among  
*and* þer was I ner to kachyd a clowte.

75

¶ Malcus bar A lanterne · *and* put hym in pres  
A-noon he had A tōwche *and* of went his ere  
Jhesus bad his dyscyples put up his swerd *and* ces  
*And* sett malcus ere Ageyn · as hool as it was ere.

80

¶ So moty the methowut it was A strawnge syth  
Whan we cam fyrst to hym he cam vs A-geyn  
And haskyd whom we sowth þat tyme of nyth  
We seyd jhesus of nazareth · we wolde haue hym fayn.

85

¶ And he seyd it is I · þat am here in *your* syth  
With þat word we ovyr-throwyn · bakward every-choið  
*and* some on here bakkys · lyeng up-ryth  
but standyng up on fote manly · þer was not oñ.

¶ Cryst stod on his fete · As meke as A lom  
*and* we loyn styлле lyche ded men · tyl he bad us ryse  
Whan we were up · fast handys we leyd hym up-oñ  
but 3et me thought I was not plesyd with þe newe gyse.

90

Fo. 167<sup>v</sup> ¶ Ther-fore takyth now *your* cowncel · *and* A-vyse *you* ryth weyl  
And beth ryth ware · þat he make *you* not A-mat  
Ffor he my thryfte I dare sweryn at þis seyl  
3e xal fynde hym A strawnge watt.

95

α here bryng þei jhesus be-foru Annas and C. and on xal seyn þus  
Lo · Lo · Lordys here is þe man  
þat 3e sent us fore.

Annas

þerfore we cone *you* thanke than  
*and* reward 3e xal haue þe more.

100

¶ Jhesus þou Art welcome hedyr to oure presens  
ful oftyn-tymes we han þe besyly do sowth  
we payd to þi dyseuple for þe thretty pens  
and as an ox or an hors · we trewly þe bowth. 105

¶ per-fore now art oure · as þou standyst us be-fore  
Sey why þou ast trobelyd us · and subuertyd oure lawe  
þou hast ofte concludyd us · and so þou hast do more  
Where-fore it were ful nedful to bryng þe A dawe.

Cayphas

¶ What arn þi dysciplys · þat folwyn þe A-boute  
and what is þi dottryne<sup>1</sup> þat þou dost preche  
telle me now some-whath and bryng us out of doute  
þat we may to othere men þi prechyng forth teche. 110

jhes[us]<sup>2</sup>

¶ Al tymes þat I haue prechyd · opyn it was doñ  
in þe synagog or in þe temple · where þat all jewys comð  
Aske hem what I haue seyð · and Also what I haue doñ  
þei con telle þe my wordys · Aske hem everychoñ. 115

i<sup>us</sup> judeus

Fo. 168 ¶ What þou fela to whom spekest þou  
xalt þou so speke to A buschop  
þou xalt haue on þe cheke · I make A vow  
and 3et þer-to A knok. 120

α here he xal smyte jhesus on þe cheke.

jhesus

¶ yf I haue seyð Amys  
þer-of wytnesse þou mayst bere  
and yf I haue seyð but weyl in þis  
þou dost Amys me to dere. 125

Annas

¶ Serys takyth hed now to þis mañ  
þat he dystroye not oure lawe  
and brynge 3e wytnesse · A-3ens hym þat 3e can  
so þat he may be browt of dawe. 126

i<sup>us</sup> doctor

¶ Sere þis I herd hym · with his owyn mowth seyn  
brekyth down þis temple · with-out delay  
and I xal settynt up Ageyn  
as hool as it was be þe thrydde day. 130

<sup>1</sup> Or *doctryne* ; *correcte* on Fo. 166<sup>v</sup> is also doubtful.

<sup>2</sup> The 'ast letters of the contraction are blotted.

ij<sup>us</sup> doctor

¶ 3a ser and I herd hym seyn Also  
 þat he was þe sone of god  
*and* 3et many A fole wenyth so  
 I durst leyn þer-on myn hod <sup>1</sup>.

135

iiij<sup>us</sup> doctor

¶ 3a . 3a . *and* I herd hym preche meche þing  
*And* A-3ens oure lawe every del  
 Of wheche it were longe to make rekenyng  
 to tellyn all at þis seel.

140

Cayphas

Fo. 168<sup>v</sup> ¶ What seyst now jhesus whi Answeryst not  
 heryst not what is seyð A-3ens þe

Spek man spek . spek þou fop  
 hast þou scorn to speke to me

145

α Heryst not in how many thyngys þei þe Acuse <sup>2</sup>  
 α Now I charge þe *and* conjure be þe sonne *and* þe mone *and* þe north  
 þat þou telle us *and* þou be goddys sone.

Jhesus

¶ Goddys sone I am I sey not nay to þe  
*And* þat 3e all xal se At domys-day

150

Whan þe sone xal come . in gret powere *and* majeste  
*And* deme þe qweke *and* dede as I þe say.

Cayphas

¶ A . out out Allas what is þis

heryth 3e not how he blasfemyth god  
 what nedyth us to haue more wytness  
 here 3e han herd All his owyn word

155

α Thynk 3e not he is worthy to dey. *et clamabunt omnes*  
 3ys . 3ys . 3ys . All we seye . he is worthy to dey . 3a 3a 3a.

Annas

α Takyth hym to 3ow . *and* betyth hym sonð del  
 for hese blasfemyng at þis sel.

160

α here þei xal bete jhesus A-bout þe hed *and* þe body *and* spyttyn in his  
 face *and* pullyn hym down *and* settyn hym on A stol *and* castyn A  
 cloth ouyr his face . *and* þe fyrst xal seyn

<sup>1</sup> *hed* first written, corrected to *hod*.

<sup>2</sup> This line is extra-metrical.

<sup>3</sup> This and the following similar signs affixed to the rhyming complot on Ff. 168<sup>v</sup>, 169, 169<sup>v</sup>, and again on Fo. 171<sup>v</sup> on Fo. 177 and 178 and 178<sup>v</sup> and 179 and 183<sup>v</sup> are in red. With a very few exceptions (Fo. 74), such red signs only occur otherwise in the play of the Assumption, Ff. 215<sup>v</sup> to 222. Those affixed to stage directions are, as heretofore in the MS., black.

α A felawys be ware what ȝe do to þis man  
ffor he prophecyē weyl kan.

i<sup>us</sup> judeus

α þat xal be A-sayd be þis batte  
what þou jhesus ho ȝaff þe þat.

ij<sup>us</sup> judeus

*et percuciet super caput*<sup>1</sup>

iiij<sup>us</sup> judeus

Fo. 169 α Whar whar now wole I  
Wetyn how he can prophecy  
ho was þat.

165

iiij<sup>us</sup> judeus

α A *and* now wole I a newe game begynne  
þat we mon pley at all þat arn here-inne.

α whele *and* pylle · whele *and* pylle  
comyth to halle ho so wyll  
ho was þat.

170

α here xal þe woman come to jewys and seyn

ia ancilla

α What serys how take ȝe on with þis man  
se ȝe not on of hese dysciplys · how he be-heldyth ȝou þan.

α here xal þe tother woman seyn to petyr

ija ancille

α A · good man me semyth be þe  
þat þou on of his dysciplys xulde be.

175

Petrus

α A woman I sey nevyr er þis man  
syn þat þis werd fyrst be-gan.

*et cantabit gallus.*

ia Ancilla

α What þou mayst not sey nay þou art on of hese men  
be þi face wel we may þe ken.

180

Petrus

α Woman þou seyst A-mys of me  
I knowe hym not so mote I the.

i<sup>us</sup> judeus

α A fela myn wel met  
for my cosyngs ere þou of smet

<sup>1</sup> This stage direction is not underlined in red.

- α Whan we þi mayster in þe 3<sup>rd</sup> toke 185  
 þan all þi ffelawys hym for-soke  
 α and now þou mayst not hym for-sake  
 for þou art of galyle I vndyr-take.

Petrus

- ¶ Sere I knowe hym not be hym þat made me  
 and 3e wole me be-leve ffor An oth 190  
 Fo. 169<sup>v</sup> I take record of all þis companye  
 þat I sey to 3ow is soth *et cantabit gallus.*

- α And þan jhesus xal lokyn on petyr · and petyr xal wepyn and þan  
 he xal gon out and seyn

- ¶ A weel a-way · weel away · fals hert why whylt þou not brest  
 Syn þi maystyr so cowardly · þou hast forsake  
 Alas qwher xal I now on erthe rest 195  
 tyl he of his mercy to grace wole me take.

- ¶ I haue for-sake my mayster and my lord jhesu  
 thre tymes as he tolde me · þat I xulde do þe same  
 Wherfore I may not haue sorwe A-now  
 I synful creature · am so mech to blame. 200

- ¶ Whan I herd þe cok crowyn he kest on me A loke  
 As who seyth be-thynke þe · what I seyð be-fore  
 Alas þe tyme þat I evyr hym for-soke  
 And so wyl I thynkyn from hens evyr more.

Cayphas

30

- α Massangere Massangere.

205

Massangere

here lord here.

Cayphas

- ¶ Massanger to pylat · in hast þou xalt gon  
 and sey hym we comawnde us in word and in dede  
 and prey hym þat he be at þe mothalle A-noon  
 ffor we han A<sup>1</sup> gret matere · þat he must nedys spede. 210

- ¶ In hast now go þi way  
 And loke þou tery nowth.

<sup>1</sup> This A is in darker ink—perhaps written over another letter later.

Massanger

it xal be do lord be þis day  
I am as whyt as thought.

α here pylat syttyth in his skaffald and þe massanger knelyth to hym  
Fo. 170 þus seyng

¶ Al heyl sere pylat þat semly is to se 215  
Prynce of al þis jure · and kepere of þe lawe  
My lord busshop cayphas comawndyd hym to þe  
And prayd the to be At þe mothalle by þe day dawē.

Pylat

¶ Go þi way praty masanger · and comawnde me Also  
I xal be pere in hast and so þou mayst say 220  
be þe oure of prime I xal comyn hem to  
I tery no longer · no<sup>1</sup> make no delay.

α here þe massanger comith<sup>2</sup> Aȝen and bryngith<sup>2</sup> An Ansuere þus seyng

Massanger

¶ Al heyl myn lordys · and buschoppys · and princys of þe lawe  
Ser pylat comawndyth hym to ȝou · and bad me to ȝou say  
He wole be at þe mothalle in hast sone After þe day dawē 225  
He wold ȝe xuld be þer be prime · with-outh lenger de-lay.

Cayphas

α Now weyl mote þou fare my good page  
take þou þis for þi massage.

α here enteryth judas on to þe juwys þus seyng

¶ I judas haue synyd · and treson haue don  
ffor I haue be-trayd þis rythful blood  
here is ȝour mony A-ȝen Aȝ And somē  
Ffor sorwe and thowth · I am wax wood. 230

Annas

¶ What is þat to us A-vyse þe now  
þou dedyst with us counawnt<sup>3</sup> make  
þou soldyst hym us · as hors or kow  
perfore þin owyn dedys · þou must take. 235

Fo. 170<sup>v</sup> þan judas castyth down þe mony · and goth and hangyth hym-self.

<sup>1</sup> and first written and crossed through before no.

<sup>2</sup> MS. com<sup>t</sup>. and bryg<sup>t</sup>; cf. waxit, Fo. 204<sup>v</sup>, seyt (saith), Fo. 151.

<sup>3</sup> MS. cōawnt. Halliwell prints cornawnt.



Fo. 170<sup>v</sup>

Cayphas

¶ Now serys þe nyth is passyd þe day is come  
it were tyme þis man had his jewgement  
And pylat Abydyth in þe mothalle Alone  
tyl we xuld þis man present.

240

¶ And þer-fore go we now forth with hym in hast.

i<sup>us</sup> judeus

it xal be don *and* þat in short spas.

ij<sup>us</sup> judeus

3a but loke yf he be bownd ryth wel *and* fast.

iij<sup>us</sup> judeus

he is saff A-now · go we ryth A good pas.

æ here þei ledyn jhesu A-bowt þe place · tyl þei come to þe halle.

Cayphas

¶ Sere pylat takyht hede to þis thyng  
jhesus we han be-forn þe browth  
wheche oure lawe doth down bryng  
*and* mekyl schame he hath us wrowth. .

245

Annas

¶ ffrom þis cetye<sup>1</sup> · in to þe lond of Galy'e  
he hath browth oure iawys · neyr in-to confusyon  
with hese craftys wrowth be nygramaneyce  
shewyth to þe pepyl · be fals simulacyon.

250

i<sup>us</sup> doctor

¶ 3a zet *ser* A-nother · *and* werst of Alle  
Azens sesare · oure emperour þat is so fre  
kyng of jewys · he doth hym calle  
So oure emperourys power · nowth xulde be.

255

ij<sup>us</sup> doctor

¶ Sere pylat we kan not telle half þe blame  
þat jhesus in oure countre · hath wrowth  
þerfore we charge þe in þe emperourys name  
þat he to þe deth · in hast be browth.

260

Pylat

Fo. 171 ¶ What seyst to these compleyntys jhesu  
these pepyl hath þe sore acusyd  
be-cause þou bryngyst up lawys newe  
þat in oure days were not vsyd.

<sup>1</sup> *eyt* first written and crossed through,

Jhesus

265

¶ Of here A-cusyng me rowth nowth  
so þat þei hurt not here soulys · ne non mo  
I haue nowth ȝet founde · þat I haue sowth  
ffor my faderys wyl · fforth must I go.

Pylat

270

¶ Jhesus be pis þan I trowe · þou art A kyng  
and þe sone of god · þou art Also  
lord of erth · and of All þing  
telle me þe trowth · if it be so.

Jhesus

275

¶ In hefne is knowyn · my faderys intent  
And in pis werlde · I was born  
be my fadyr · I was hedyr sent  
for to seke · þat was for-lorn.

¶ Alle þat me heryn · And in me belevyn  
And kepyn here feyth stedfastly  
þow þei weryn dede · I xal þem recuryn  
and xal þem bryng to blysse · endlesly.

280

Pilate

¶ Lo serys now ȝe An erde pis man · how thynk ȝe  
thynke ȝe not All be ȝoure reson  
but as he seyth it may wel be  
and þat xulde be be pis incheson.

285

¶ I fynde in hym · non obecyon  
of erroure nor treson · ne of no maner gylt  
Fo. 171v The lawe wele · in no conclusyon  
With-owte defawth he xuld be spylt.

i<sup>us</sup> doctor

290

¶ Sere pylat þe law restyth in þe  
and we knowe veryly his gret trespas  
to þe emperour · þis mater told xal be  
yf þou lete jhesus · þus from þe pas.

Pylat

¶ Serys þan telle me o thyng  
What xal be his A-cusyng.

Annas

295

α Sere we telle þe al to-gedyr  
Ffor his evyl werkys · we browth hym hedyr  
α And yf he had not An evyl doere be  
we xuld not Abrowth hym to þe.

- Pylat
- α Takyth hym þan Aftyr 3our sawe  
and demyth hym Aftyr 3our lawe. 300
- Cayphas
- α it is not lefful to vs 3e<sup>1</sup> seyn  
no maner man for to slen.
- α þe cawse why · we bryng hym to þe  
þat he xuld not oure kyng be.
- α weyl þou knowyst kyng we haue non 305  
but oure emperour Alon.
- α Jhesu · þou Art kyng of jure. Pylat  
Jhesus
- So þou seyst now to me.
- Pylat
- α Tel me þan 310  
where is <sup>2</sup>þi kyngham.
- Jhesus
- α my kyngham is not in þis werld  
I telle þe At o word.
- α yf my kyngham here had be  
I xuld not A be delyveryd to þe<sup>3</sup>
- Pylat
- α Serys A-vyse 3ow as 3e kan 315  
No. 172 I can fynde no defawth in þis man.
- Annas
- ¶ Sere here is a gret record · take hed þer to  
and knowyng gret myschef in þis man  
And not only in o day or to  
it is many 3erys · syn he began 320  
We kan telle þe tyme where and whan  
þat many A thowsand turnyd hath he  
As All þis pepyl record weyl kan  
from hens in-to þe lond of galye et clamabunt 3a. 3a. 3a.  
Pylat
- ¶ Serys of o thyng than · gyf me relacyon 325  
if jhesus were out born in þe lond of galelye  
ffor we han no poer ne no jurediccyon

<sup>1</sup> we first written, crossed through and 3e written over the line.<sup>2</sup> is omitted and written over the line.<sup>3</sup> From line 309 to line 314 two lines are written in one.

of no man of þat contre  
 Ther-fore þe trewth · 3e telle me  
 And A-nother wey I xal provyde  
 if jhesus were born · in þat cowntre  
 þe jugement of herowdys he must A-byde.

330

Cayphas

¶ Sere as I am to þe lawe trewly sworn  
 to telle þe trewth I have no fer  
 in galelye · I know þat he was born  
 I can telle in what place · *and* where  
 Azens þis no man may Answer  
 for he was born in bedlem jude  
*and* þis 3e knowe now Añ *and* haue don here  
 þat it stant in þe lond of galelye.

335

340

Pylat

Ho. 172<sup>v</sup> ¶ Weyl serys syn þat I knowe · þat it is so  
 [marked 170] þe trewth of þis I must nedys se  
 I vndyrstand ryth now · what is to do  
 þe Jugement of jhesu · lyth not to me  
 herowde is kyng of þat cowntre  
 to jewge þat regyon in lenth *and* in brede  
 þe juriesdyccyon of jhesu · now han must he  
 þer fore · jhesu in hast · to hym 3e lede  
 In half þe hast þat 3e may spede  
 lede hym to þe herownde · A-non present  
*and* sey I comawnde me *with* worde *and* dede  
 And jhesu to hym þat I haue sent.

345

350

i<sup>us</sup> doctor

¶ This erand in hast sped xal be  
 in añ þe hast þat we can do  
 We xal not tary in no degre  
 tyl þe herowdys presens · we com̃ to

355

α here þei take jhesu *and* lede hym · in gret hast to þe herowde · And  
 þe herowdys scafold xal vn-close shewyng herowdes<sup>1</sup> in astat añ þe  
 jewys knelyng · except Annas *and* cayphas þei xal stondyn etcetera

i<sup>us</sup> doctor

¶ heyl herowde most excyllent kyng  
 we Arn comawndyd · to þin presens

<sup>1</sup> The contraction for (d)es is here probably a slip for the contraction for (d)e.

pylat sendyth þe · be us gretyng  
And chargyth · us · be oure Obedyens.

360

ij<sup>us</sup> doctor

þat we xuld do oure dylygens  
to bryng jhesus of nazareth on-to þe  
And chargyth us to make no resystens  
be-cawse he was born in pis countre.

Annas

Fo. 173 ¶ we knowe he hath wrowth · gret fole  
A-geyus þe lawe · shewyd present  
Ther-fore pylat sent hym on to þe  
þat þou xuldyst gyf hym jugement.

365

Herowde Rex

¶ Now be Mahound my god of grace  
of pylat þis is A dede ful kende  
I for-gyf hym now his gret trespase  
And schal be his frend with-owtyn ende.

370

¶ Jhesus to me þat he wole sende  
I desyred ful sore hym for to se  
gret ese in pis pylat xal fynde  
and jhesus þou art welcome to me.

375

i<sup>us</sup> judeus

¶ My sovereyn lord þis is þe case  
þe gret falsnesse of jhesu · is opynly knawe  
þer was nevyr man dede so gret trespas  
ffor he hath · Al-most · dystroyd oure lawe.

380

ij<sup>us</sup> judeus

¶ 3a be fals crafte of soserye  
wrowth opynly to þe pepyl Alle  
and be sotyl poyntys of nygramanceye  
many thowsandys fro oure lawe be falle.

Cayphas

¶ Most excellent <sup>1</sup> kyng · 3e must take hede  
he wol dystroye all pis countre · both elde and 3yng  
yf he ten monthis more procede  
be his meraclys and fals prechyng  
he bryngyth þe pepyl in gret fomyng  
And seyth dayly A-mong hem Alle

385

390

<sup>1</sup> *excekyng* first written, and *ygng* crossed through.

Fo. 173<sup>v</sup> That he is lord *and* of þe jewys kyng  
*and* þe sone of god he doth hym calle.

Rex Herowile

¶ Serys Alle þese materys · I haue herd sayd  
*and* meche more þan 3e me telle  
 Alle to-gedyr þei xal be layde  
 And I wyl take þer on cowncelle.

395

¶ Jhesus þou Art wel-come to me  
 I kan pylat gret thank for his sendyng  
 I haue desyryd ful longe þe to se  
*and* of þi meracles · to haue knowyng.

400

¶ It is told me þou dost many A wondyr thyng  
 Crokyd to gon *and* blynd men to sen  
*and* þei þat ben dede gevyst hem leuyng  
 And makyst lepers · fayre *and* hool to ben.

¶ These Arn wondyr werkys · wrought of þe  
 be what wey · I wolde knowe þe trew sentens  
 Now jhesu I pray the · lete me se  
 O meracle wrought in my presens.]

405

¶ In hast now · do þi dylygens  
 And per-Aventure · I wyl shew favour to the  
 for now þou art in my presens  
 thyn lyf *and* deth · here lyth in me.

410

¶ And here jhesus xal not speke no word to þe herowile.]

¶ Jhesus why spekyst not to þi kyng  
 what is þe cawse þou stondyst so styлле  
 þou knowyst I may deme Añ thyng  
 thyn lyf *and* deth · lyth At my wylle.

415

Fo. 174 ¶ What spek jhesus · *and* telle me why  
 þis pepyl do þe so · here Acuse  
 spare not but telle me now · on hey  
 how þou canst þi-self · excuse.

420

Cayphas

¶ loo serys þis is of hym · A false sotylto  
 he wyl not speke · but whan he lyst  
 þus he dysceyvyth þe pepyl in eche degre  
 he is ful fals · 3e veryly tryst.



Rex herowde

What *pou* on-hangyd harlot · why wylt *pou* not speke 425  
 hast *pou* skorne to speke on to *pi* kyng  
 be-cawse *pou* dost oure lawys breke  
 I trowe *pou* art A-ferd · of oure talkyng.

Annas

¶ Nay he is not Aferde · but of A fals wyle  
 be-cawse we xuld not hym A-cuse 430  
 if þat he Answerd 3ow on-tylle  
 he knowyth he can not hym<sup>1</sup>-self excuse.

Rex herowde

¶ what spek I say · *pou* foulyng · evyl mote *pou* fare  
 loke up · þe devyl mote þe cheke  
 Serys bete his body with scorgys bare 435  
 And A-say to make hym for to speke.

i<sup>us</sup> judeus

¶ it xal be do with-outyn teryeng  
 come on *pou* tretour evyl mot *pou* þe  
 whylt *pou* not speke on-to oure kyng  
 A new lesson we xal lere þe. 440

α here þei pulle of *jhesus* clothis and betyn hym with *whyppys*. }  
 ij<sup>us</sup> judeus

Fo. 174<sup>v</sup> ¶ *Jhesus* þi bonys we xal not breke  
 but we xal make þe to skyppe  
*pou* hast lost þi tonge · *pou* mayst not speke  
*pou* xalt a-say now of þis whippe.

ijj<sup>us</sup> judeus

¶ Serys take þese *whyppys* in 3our hande 445  
 and spare not whyl þei last  
 and bete þis tretoure þat here doth stonde  
 I trowe þat he wyl speke in hast

α and qwan þei han betyn hym tyl he is alle bloody þan þe herownde seyth

¶ Sees serys · I comawnde 3ou · be name · of þe devyl of helle  
*Jhesus* thynkyst þis · good game 450  
*pou* Art strong · to suffyr schame  
*pou* haddyst levyr be betyn lame  
 þan þi defawtys for to telle.

<sup>1</sup> This *y* is written over an *e*.

¶ But I wyl not þi body · Añ spyl  
 nor put it here · in-to more peyñ  
 Serys takyth jhesus · At þour owyn wyl 455  
 and lede hym to pylat hom Ageyñ  
 Grete hym weyl and telle hym serteyñ  
 Añ my good frenchep xal he haue  
 I gyf hym powere of jhesus · þus 3e hym seyn 460  
 Whether he wole hym dampne or save.

i<sup>us</sup> doctor

¶ Sere at þour request it xal be do  
 we xal lede jhesus at þour demawde<sup>1</sup>  
 and delyver hym Pylat · on-to  
 And telle hym añ · as 3e comawnde. 465

Fo. 175 *here enteryth Satan in to þe place in þe most orryble wyse · and qwyl  
 æ þat he pleyth þei xal don on jhesus clothis · and ouerest A whyte clothe  
 and ledyn hym A-bowth þe place and þan to pylat be þe tyme þat  
 hese wyf hath pleyd.*

Sathan

¶ Thus I reyne As A rochand · with A rynggyng rowth  
 As A devyl most dowty · dred is my dynt<sup>2</sup>  
 Many A thowsand develys · to me do þei lowth  
 brennyng in flamys · as fyre out of flynt  
 ho so serve me sathan · to sorwe is he sent 470  
 with dragonys in doungeyns · and develys fu<sup>3</sup> derke  
 in bras and in bronston · þe brethellys be brent  
 þat wone in þis werd · my wyl for to werke. 31

¶ with myschef on moolde · here membrys I merke  
 þat japyn with jhesus þat judas solde 475  
 be he nevyr so crafty · nor conyng clerke  
 I harry þem to helle · as tretour bolde.

¶ But þer is o thyng · þat grevyth me sore<sup>4</sup>  
 Of A prophete · þat jhesu men calle  
 he peynyth me every day · more and more 480  
 with his holy meracis and werkys Alle.

¶ I had hym onys · in A temptacyon  
 with glotenye with covetyse · and veyn glorye

<sup>1</sup> So in MS.

<sup>2</sup> dyth first written.

<sup>3</sup> So in MS.

<sup>4</sup> myn hert first written instead of me sore.

I ha-sayd hym be Añ weys þat I cownde<sup>1</sup> don  
and vttyrly he refusyd hem · and gan me defye. 485

Fo. 175<sup>v</sup> ¶ þat rebuke þat he gaf me · xal not be vn-qwyte  
Soñd what I haue be-gonne · and more xal be do  
ffor Añ his barfot goyng · fro me xal he not skyp  
but my derk dongeon I xal bryngyn hym to.

¶ I haue do made redy his eros · þat he xal dye up-on 490  
And thre nayles to takke hym with þat he xal not styrt  
be he nevyr so holy he xal not fro me gon  
but with a sharpe spere · he xal be smet to þe herte.

¶ And sythyn he xal come to helle · be he nevyr so stowte 495  
And zet I am Aferd and he come · he wole do som wrake  
þerfore I xal go warnyn helle · þat þei loke A-bowte  
þat þei make redy chenys · to bynd hym with in lake.

¶ Helle helle · make redy · for here xal come A gest  
Hedyr xal come jhesus · þat is clepyd goddys sone  
And he xal ben here · be þe oure of none 500  
And with þe here · he xal wone  
And han ful shrewyd rest.

α here xal A *devyl spekyn in helle* demon

Out upon þe · we conjure þe  
þat nevyr in helle we may hym se  
ffor And he onys in helle be 505  
he xal oure power brest.

Sathan

¶ A · A · than haue I go to ferre  
but soñd wyle help I haue a shrewde-torne  
My game is wers þan I wend here  
I may seyn · my game is lorne. 510

¶ lo A wyle zet haue I kast  
if I myth jhesus lyf save  
helle gatys xal be sperd fast  
And kepe styлле añ þo I haue.

Fo. 176 ¶ to pylatys wyff I wele now go 515  
And sche is A-slepe A-bed ful fast

<sup>1</sup> So in MS.

And byd here with-owtyn wordys mo  
to pylat þat sche send in hast.

¶ I xal A-say and þis wol be  
to bryng pylat in belef 520  
with-inne A whyle ȝe xal se  
how my craft I wole go pref.

α here xal þe deryl gon to pylatys wyf · þe corteyn drawyn as she lyth  
in bedde and he xal no dene make but she xal sone After þat he is  
come in · makyn a reuly noyse · comyng and rennyng of þe  
schaffuld and here shert · and here kyrtyl in here hand · and sche  
xal come beforn pylat leke A mad woman · seyng þus

Vxor pilaty

¶ Pylat I charge þe · þat þou take hede  
deme not jhesu · but be his frende  
ȝyf þou jewge hym to be dede 525  
þou art dampnyd with-owtyn ende.

¶ A fend · Aperyd me beforū  
As I lay in my bed slepyng fast  
Sethyn þe tyme þat I was bornū  
was I nevyr so sore A-gast. 530

¶ As wylde fyre and thondyr blast  
he cam cryeng on to me  
he seyde þei þat bete jhesu · or bownd hym fast  
with-owtyn ende dampnyd xal be.

¶ þer-fore A wey here-in þou se 535  
and lete jhesu from þe clere pace  
þe jewys þei wole be-gyle þe  
and put on þe Aȝ þe trespace.

Pylat

Fo. 176<sup>v</sup> ¶ Gramerey myn wyf for evyr ȝe be trewe  
ȝour cowncel is good and evyr hath be 540  
now to ȝour chawmer ȝe do sewe  
and aȝ xal be weyl dame as ȝe xal se.

α here þe jewys bryng jhesus Aȝen to pylat.

i<sup>us</sup> doctor

¶ Sere pylat gode tydandys · þou here of me  
Of herowd þe kyng þou hast good wyl

And jhesus he sendyth Azen to the 545  
*And byddyth þe chese · hym to save or spyllē.*

ij<sup>us</sup> doctor

¶ 3a ser aȝ þe poer lyth now in þe  
*and þou knowyst oure feyth · he hath ner schent*  
*þou knowyst what myschef · þer of may be*  
*we charge þe · to gyf hym jwgement.*

550  
Pylat

¶ Serys trewly 3e be · to blame  
*Jhesus þus to bete · dyspoyle or bynde*  
*or put hym to so gret schame*  
*ffor no defawth · in hym I fynde.*

¶ Ne herowdys nother · to whom I sent 3ow 555  
*defawte in hym cowde fynde ryth non*  
*but sent hym Azen · to me be 3ow*  
*As 3e knowe wel everychon.*

\* Ther fore vnderstande what I xal say  
 3e knowe þe custom is in þis londe 560  
*of 3our pasche day · þat is ner honde*  
*what þeff or tretore · be in bonde*  
*with-out Any price*

for worchep of þat day<sup>1</sup> · xal go fre Away  
 Fo. 177 Now þan me thynkyth · it were ryth 565  
*to lete jhesus · now go qwyte*  
*And do to hym no mo dyspyte*  
*serys þis is myn A-vyse*

α<sup>2</sup> I wolde wete what 3e say.

α here Alle þei wul cryen || Nay nay nay. 570

i<sup>us</sup> doctor

α delyvere us · þe þeff barabas  
 þat for mansclawth presonde was.

Pylat

α What xal I þan with jhesu do  
 Whethyr xal he A-byde or go.

ij<sup>us</sup> doctor

α Jhesus xal on þe cros be don 575  
 Crucifigatur we crye echon.

\* Paragraph mark omitted here.

<sup>1</sup> Some miswritten letters (*ff*?) crossed out before *xal*.

<sup>2</sup> This and the following similar signs against the couplets are in red ink.

α Serys what hath jhesus don A-mys  
Crucifigatur · we sey At onys<sup>1</sup>. pylat  
populus clamabit.

¶ Serys syn Al gatys · 3e wolyn so  
puttyn jhesu to wo and peyn Pylat  
580  
jhesus A wyle with me xal go  
I wole hym examyne betwyx us tweyn.

α here pylat takyth jhesu and ledyth hym in to þe cowncel hous and seyth ←

¶ Jhesus what seyst now · lete se  
This matere now þou vndyrstonde  
In pes þou myth be for me 585  
but for þi pepyl of þi londe.

¶ Busshoppys and prestys · of þe lawe  
þei love þe not as þou mayst se  
and þe comon<sup>2</sup> pepyl A-3ens þe drawe  
In pes þou myth A be for me 590  
þis I telle þe pleyn.

Fo. 177<sup>v</sup> ¶<sup>3</sup> What seyst jhesus · whi spekyst not<sup>4</sup> me to  
knowyst not I haue power on þe cros þe to do  
And also I haue power to lete þe forth go  
what kanst þou here to seyn.

595  
Jhesus

¶ On me poer þou hast ryth non  
but þat my fadyr hath grawntyd be-forn  
m̄ I cam my faderys wyl to full-fylle  
þat mankynd xuld not spylle  
m̄ he þat hath betrayd me · to þe at þis tyme 600  
his trespas is more þan is þine.

i<sup>us</sup> doctor

¶ 3e pryncys and maysterys · takyth hed and se  
how pylat in þis matere is favorabyl  
and þus oure lawys dystroyd myth be  
And to vs Alle vn-recurabyl. 605

α here pylat letyth jhesus A-lone and goth in to þe jewys and seyth

<sup>1</sup> Omnes written in the right-hand margin and crossed through in red ink.

<sup>2</sup> MS. comon. <sup>3</sup> This paragraph sign seems inserted by mistake. ?

<sup>4</sup> spekyst not written twice and crossed through in red ink; to me written first, corrected, and finally me to written above the line.



Pylat

¶ Serys what wole 3e now · with jhesu do  
 I can fynde in hym but good  
 it is my cownce <sup>1</sup> 3e lete hym go  
 it is rewthe to spylle his blood.

Cayphas

610

¶ Pylat me thynkyth · pou dost gret wrong  
 A3ens <sup>2</sup> oure lawe þus to fortifye  
 and þe pepyl here is so strong  
 bryngyng þe lawful · testimonye.

Annas

¶ 3a and pou lete jhesu fro us pace  
 þis we welyn up-holdyn Alle  
 pou xalt Answer for his trespass  
 and tretour to þe emperour we xal þe kalle.

615

Pylat

Fo. 178 $\alpha$  Now þan syn 3e wolne · non other weye  
 but in Alwyse þat jhesus must deye

$\alpha$  Artyse bryng me watyr I pray þe

620

and what I wole do 3e xal se

*hic vnus afferet aquam.*

As I wasche with watyr my handys clene

{ so gyltles of hese deth I mut ben.

i<sup>us</sup> doctor

$\alpha$  þe blod of hym mut ben on vs }

and on oure chyldyr Aftyr vs }

*et clamabunt 3a · 3a · 3a ·*

$\alpha$  þan pylat goth A-zen to jhesu and bryngith <sup>3</sup> hym þus seyng

Pylat

$\alpha$  lo serys I bryng hym here to 3our presens

626

þat 3e may knowe I fynde in hym non offens.

ij<sup>us</sup> doctor

$\alpha$  delyuere hym · delyuere hym · and lete us go

on þe crosse þat he were do.

pilat

$\alpha$  Serys wolde 3e 3our kyng · I xulde on þe cros don.

630

ij<sup>us</sup> doctor

$\alpha$  Sere we seyn þat we haue no kyng but þe emperour a-lon.

pilat

$\alpha$  Serys syn Al-gatys it must be so

We must syt and our offyce do

<sup>1</sup> So in MS.<sup>2</sup> The A is written over some other letter.<sup>3</sup> The contraction is not clear. The scribe apparently first wrote *bringys* and then crossed the top of the contraction without making any erasure.

α brynge forth to þe barre þat Arn to be dempt  
and þei xal haue here jugement. 635

α here þei xal brynge barabas · to þe barre and jhesu and ij þewys<sup>1</sup> in  
here shertys bare leggyd and jhesus standyng at þe barre be-twyr  
them · and annas and cayphas xal gon in to þe cownelle hous qwan  
pylat sytty[th].

Pylat

α Barabas hold up þi hond  
Fo. 178<sup>v</sup> for here at þi delyvere<sup>2</sup> dost þou stond and he halt up his honde

α Serys qwhat sey 3e of barabas · thef and tretour bold  
xal he go fre or he xal be kept in holde.

i<sup>us</sup> doctor

α Sere for þe solennte<sup>3</sup> of oure pasche day  
be oure lawe he xal go fre A-way. 640

Pylat

α Barabas þan I dymysse<sup>4</sup> þe  
and 3eve þe lycens to go fre

et curret.<sup>5</sup>

α dysmas and jesmas · ther as 3e stondys  
þe lawe comawndyth 3ou · to hald up 3our hondys 645

α Sere what sey 3e of pese thevys tweyn.

ij<sup>us</sup> doctor

Sere þei ben both gylty we seyn.

Pylat

α And what sey 3e · of jhesu of nazareth.

i<sup>us</sup> doctor

Sere we sey he xal be put to deth.

Pylat

α And kone 3e put A-3ens hym no trespas. 650

ij<sup>us</sup> doctor

Sere we wyl Aȝ þat he xal be put upon þe crosse.<sup>6</sup>

α et clamabunt omnes · voce magna dicentes 3a · 3a · 3a ·

Pylat

α jhesu þin owyn pepyl han dysprevyd  
Al þat I haue for þe seyd or mevyd.

¶ I charge 3ou Aȝ at þe be-gynnyng  
as 3e wole Answere me be-forn 655

<sup>1</sup> So in MS. for þewys. Halliwell prints Jewys, but the initial letter is clear.

<sup>2</sup> The word he (?) has been erased before dost. <sup>3</sup> Or possibly solonnyte

<sup>4</sup> So in MS.

<sup>5</sup> Not underlined in red.

<sup>6</sup> This speech is underlined in red as if it were a stage direction.

pat þer be no man · xal towch þour kyng  
but yf he be knyght · or jentylman born.

¶ fyrst his clothis 3e xal of don

and makyn hym nakyd · for to be

bynde hym to A pelere · as sore as 3e mon

660

þan skorge hym with qwyppys · pat al men may se

Fo. 179<sup>a</sup>

Whan he is betyn · crowne hym for þour kyng

and þan to þe cros 3e xal hym bryng

α And to þe crosse þou xalt be fest

And on thre naylys þi body xal rest

665

α On xal thorwe þi ryth hand go

Anothyr thorwe þi lyfte hand Also

α þe thred xal be smet thour bothe þi feet

Whech nayt þer-to be mad ful mete

α And 3et þou xalt not hange A-lone

670

but on eyther syde of þe xal be on

α Dysmas now I deme þe

pat on hese ryth hand þou xalt be

α And Jesmas on þe left hand hangyd xal ben

on þe mownth<sup>1</sup> of caluerye pat men may sen.

675

α here pylat xal rysyn and gon to his schaffalde, and þe busshoppys  
with hym and þe jewys xal crye for joy with a gret voys · and Arryn  
hym and pullyn of his clothis and byndyn hym to A pelere and skorg-  
yn hym on seynge þus

i<sup>us</sup> judeus

Doth gladly oure kyng

for þis is þour fyrst begynnynge.

α and qwan he is skorgyd · þei put upon hym A cloth of sylk and settyn  
hym on a stol and puttyn A kroune of þornys on hese hed with  
forkys and þe jewys knelyng to cryst takynge hym A septer and  
skornynge hym · and þan þei xal pullyn of þe purpyl cloth and don  
on A-geyn his owyn clothis and leyn þe crosse in hese necke to berynt  
and drawyn hym forth with ropys · And þan xal come to women  
wepyng and with here handys wryngyn seynge þus

i<sup>us</sup> 2 mulier

Fo. 179<sup>v</sup> ¶ Allas jhesus · Allas jhesus · wo is me

pat þou art þus dyspoylyd Allas

<sup>1</sup> MS. mowth (with a stroke over the th).

<sup>2</sup> So undoubtedly in MS., though on Fo. 169, p. 277, the distinction in the contraction marks is observed.

and 3et nevyr defawth · was fownd in the 680  
but evyr þou hast be sole of grace.

ij<sup>us</sup> mulier

¶ A here is a rewful syth · of jhesu so good  
þat he xal þus dye Azens þe ryth  
A wykkyd men 3e be more þan wood  
to do þat good lord so gret dyspyte. 685

⌘ here jhesus turnyth a-zen to þe women with his crosse þus seying  
jhesus

¶ Dowterys of hierusalem · for me wepyth nowth  
but for 3our-self wepyth · and for 3our chyldyr Also  
for þe days xal come · þat þei han after sowth  
here synne and here blyndnesse xal turne hem to wo.

¶ þan xal be sayd · blyssyd be þe wombys þat bareyn be 690  
and wo to þe tetys · tho days · þat do 3evyn sokyng  
and to here faderys þei xul seyn · wo to þe tyme þat þou be-gat me  
and to here moderys · Allas · wher xal be oure dwellyng.

¶ þan to þe hyllys and mownteynes · they xal crye and calle  
oppyn and hyde us from þe face · of hym syttyng in trone 695  
or ellys ovyr-throwyth · and on us now come falle  
þat we may be hyd · from oure sorweful mone.

⌘ here jhesus turnyth fro þe women and goth forth and þer þei metyn  
with symonem · in þe place þe jewys seying to hym

i<sup>us</sup> jude[us

¶ Sere to þe A word of good  
a man is here þou mayst se  
beryth hevy of A Rode 700  
where-on he xal hangyd be.

þer fore we prey <sup>1</sup>

Fo. 180 ¶ Therefore we prey all the  
(T quire) þou take þe crosse of þe man  
bere it with vs to kalvare  
and ryth gret thank þou xalt han.

705  
Symon

¶ Serys I may not in no degre  
I haue gret errandys for to do  
þerfore I pray 3ow excuse me  
and on my herand · lete ma go.

<sup>1</sup> Written at the bottom of Fo. 179<sup>v</sup> as catchword.

¶ what harlot hast þou skorne  
to bere þe tre whan we þe preye  
þou xalt berynt haddyst þou sworn  
And yt were ten tyme þe weye.

ij<sup>us</sup> judeus  
710

¶ serys I prey þou dysplese þou nowth  
I wole help to bere þe<sup>1</sup> tre  
in to þe place it xal be browth  
where ȝe wole comawnde me.

Symon  
715

α here symon takyth þe cros of jhesus and beryth it forth.

¶ A ȝe synful pepyl why fare þus  
Ffor swet and blood he may not se  
Allas holy prophete cryst jhesus

Veronica  
720

Careful is myn hert for the.

and sche whyppyth his face  
with here kerchy.  
Jhesus<sup>2</sup>

¶ veronyca þi whippyng doth me ese  
my face is clene · þat was blak to se  
I xal þem kepe from all mys-ese  
þat lokyn on þi kerchy · and remembyr me.

725

Fo. 180<sup>v</sup> þan xul þei pulle jhesu out of his clothis and leyn them togedyr and  
þer þei xul pullyn hym down and leyn hym Along on þe cros · and  
after þat naylyn hym þeron.

i<sup>us</sup> Judeus

¶ Come on now here we xal A-say  
Yf þe cros for þe be mete  
Cast hym downd here in þe devyl way  
how long xal he standyn on his fete.

ij<sup>us</sup> judeus  
730

¶ pul hym down evyl mote he the  
And gyf me his arm in hast  
And A-non we xal se  
hese good days þei xul be past.

iiij<sup>us</sup> judeus

¶ Gef hese other Arm to me  
A-nother take hed to hese feet

735

<sup>1</sup> Some word may have been written above *þe* in darker ink and smudged out.

<sup>2</sup> *Jh* written as correction over *ve*.

And A-non we xal se  
yf þe borys be for hym meet.

iiij<sup>us</sup> judeus

¶ pis is mete take good hede  
pulle out þat Arm to þe sore.

i<sup>us</sup> judeus

pis is short þe deuyl hym sped  
be a large fote *and* more.

740

ij<sup>us</sup> judeus

¶ Ffest on A Rop · *and* pulle hym long  
*and* I xal drawe þe A-geyn  
spare we not þese ropys strong  
pow we brest both flesch *and* veyn.

745

iiij<sup>us</sup> judeus

¶ dryve in þe nayl a-non · lete se  
*And* loke *and* þe flesch *and* senues weñ last.

iiij<sup>us</sup> judeus

þat I graunt so mote I the  
lo pis nayl is dreve ryth wel *and* fast.\*

i<sup>us</sup> judeus

750

Fo. 181 ¶ Ffest A rop þan to his feet  
*And* drawe him do n long Anow.

ij<sup>us</sup> judeus

here is a nayl for both good *and* greet<sup>1</sup>  
I xal dryve<sup>2</sup> it thorwe I make A vow.

α *here xule þei leve of and darwncyn a-bowte þe cros shortly.*

iiij<sup>us</sup> judeus

¶ Lo fela here A lythe · takkyd on A tre.

iiij<sup>us</sup> judeus<sup>3</sup>

3a *and* I trowe þou art A worthy kyng.

i<sup>us</sup> judeus<sup>755</sup>

A good sere telle me now what helpyth<sup>4</sup> þi prophecy þe.

ij<sup>us</sup> judeus

3a or Any of þi ffals prechyng.

iiij<sup>us</sup> judeus

¶ Serys set up þe cros on þe hende  
þat we may loke hym in þe face.

\* The first six words of this line are scribbled again in the bottom margin in a slightly later hand.

<sup>1</sup> The *g* written over an *r*.

<sup>2</sup> The *r* written over a *y*.

<sup>3</sup> A piece of the original edge has been torn away here.

<sup>4</sup> The *h* (initial) is written over some other letter.



iiij<sup>us</sup> judeus  
760

3a and we xal knelyn on to oure kyng so kend  
and preyn hym of his gret grace.

α here qwan *bei han set hym up bei xuln gon be-fore hyne*<sup>1</sup> *seyng eche*  
*after other þus*

i<sup>us</sup> judeus

¶ heyl kyng<sup>2</sup> of jewys · yf þou be.

ij<sup>us</sup> judeus

3a · 3a · sere as þou hangyst pere flesche and bonys.

ii<sup>us</sup> judeus

Com now down of þat tre.

iiiij<sup>us</sup> judeus

And we wole worchepe þe aȝ Atonys.

765

α here xul poer comonys stand and loke upon þe jewys iiij or v and þe  
jewys xul come to theme and do theme hange þe þevys.

i<sup>us</sup> judeus

¶ come on 3e knavys · and set up þise<sup>3</sup> ij crosses ryth  
and hange up þese to thevys Anon.

ij<sup>us</sup> jud[eu]s

Fo. 181<sup>v</sup> 3a and in þe worchep of þis worthy knyth  
on eche syde of hym xal hangyn on.

α here þe sympyl men xul settyn up þese ij crossys and hangyn up þe  
thevys be þe Armys and þer whylys xal þe jewys cast dyce for his  
clothis and fytyn and stryryn and in þe mene tyme xal oure lady  
come with ij maryes with here and sen Johan with heme setting hem  
down A-syde A-fore þe cros · oure lady swuonyng<sup>4</sup> and mornyng  
and leysere seyng

Maria

¶ A my good lord my sone so swete  
what hast þou don why hangyst now þus here  
is þer non other deth to þe now mete  
but þe most shamful deth · Among þese thevys fere.

770

¶ A out on my hert whi brest þou nowth  
And þou art maydyn and modyr and seyst þus þi childe spyll

774

<sup>1</sup> So in MS. for *hyme*.

<sup>2</sup> *kyng* is written as correction over some erased word.

<sup>3</sup> The medial vowel is not clear and might be *e*, but is perhaps to be read as an *i* with an unusually marked dot.

<sup>4</sup> There is a blotted stroke between the *w* and the *u*.

how mayst þou a-byde þis sorwe *and* þis woful þowth  
A deth · deth · deth · why wylt þou not me kyllē.

α *here oure lady xal swonge A-zen and ore lord xal seyn þus*

Jhesus

¶ O Ffadyr Al-mythy · makere of man  
Ffor-gyff þese jewys þat don me wo  
Ffor-geve hem fadyr for-geve hem þan  
Ffor thei wete notwh<sup>1</sup> what þei do.

780

i<sup>us</sup> Judeus

¶ 3a vath<sup>2</sup> · vath · now · here is he  
þat bad us dystroye oure tempyl on A day  
*and with-inne* days thre  
he xulde reysynt A-zen in good A-ray.

785

ij<sup>us</sup> Judeus

Fo. 182 ¶ Now *and* þou kan do swech A dede  
help now þi-self yf þat þou kan  
*and* we xal be-levyn on þe *with-outyn* diede  
*and* seyn þou art a myhty man.

iiij<sup>us</sup> Judeus

3a yf þu be goddys sone · as þou dedyst teche  
ffrom þe cros come now down  
þan of mercy we xal þe beseche  
*and* seyn þou art a lord of gret renown.

790

jestes

¶ Yf þou be goddys sone as þou dedyst seye  
helpe here now both þe *and* vs  
but I fynde it not al in my feye  
þat þou xuldyst be cryst goddys sone jhesus.

795

Dysmas

¶ Do wey fool why seyst þou so  
he is þe sone of god I be-leve it wel  
*and* synne dede he nevyr lo  
þat he xuld be put þis deth tyl.

800

¶ but we ful mech wrong han wrowth  
he<sup>3</sup> dede nevyr þing A-mys  
now mercy good lord mercy · *and* for-gete me nowth  
whan þou comyst to þi kyngham *and* to þi blysse.

805

<sup>1</sup> So in MS.

<sup>2</sup> w written before *vath* and crossed out.

<sup>3</sup> Some word before *dede* erased and *he* written beyond the line in the margin.

Jhesus

¶ Amen Amen · pou art ful wyse  
 þat pou hast Askyd I grawnt þe  
 þis same day in paradyse  
 with me þi god pou xalt þer be.

Maria

Fo. 182<sup>v</sup>  
 [marked  
 180—some  
 older mark  
 2100 or 180  
 smudged  
 out.]

¶ O my sone my sone · my derlyng dere  
 what haue I defendyd þe  
 pou hast spoke to alle þo · þat ben here  
 and not o word pou spekyst to me.

810

¶ To þe jewys pou art ful kende  
 pou hast for-gove al here mysdede  
 and þe thef · pou hast in mende  
 for onys haskyng mercy · hefne is his mede.

815

¶ A my sovereyn lord why whylt pou not speke  
 to me þat am þi modyr · in peyn for þi wrong  
 A hert hert why whylt pou not breke  
 þat I were out of þis sorwe so stronge.

820

Jhesus

¶ A woman woman · be-hold þer þi sone  
 And pou jon take<sup>1</sup> her for þi modyr  
 I charge þe to kepe here as besyly as pou kone  
 pou A clene mayde xal kepe A-nother.

825

¶ And woman pou knowyst þat my fadyr of hefne me sent  
 to take þis manhod of þe · Adam ys rawnsom to pay  
 Ffor þis is þe wyl · and my faderys intent  
 þat I xal þus deye · to delyuere man · fro þe develys pray.

¶ Now syn it is þe wyl of my fadyr · it xuld þus be  
 Why xuld it dysplese þe modyr · now my deth so sore  
 And for to saffre Al þis for man · I was born of the  
 to þe blys þat man had lost · man A-ȝen to restore.

830

α her oure lady xal ryse and renne and halse þe crosse.

Maria Magdalena

Fo. 183 ¶ A good lady why do ȝe þus  
 ȝour dolfol cher · now cheuith<sup>2</sup> us sore  
 And for þe peyne of my swete lord jhesus  
 þat he seyth in ȝou it peyneth hym more.

835

<sup>1</sup> This *a* is corrected from another letter.

<sup>2</sup> MS. *cheu*<sup>t</sup>.

Maria virgo

¶ I pray ȝow Alle lete me ben here  
and hang me up here on þis tre  
be my frend *and* sone þat me is so dere 840  
ffor þer he is þer wold I be.

Johannes

¶ Jentyll lady now leve ȝour mornyng  
and go with us now we ȝou pray  
And comfort oure lord at hese departyng  
ffor he is Al-most redy to go his way. 845

Ɑ here þei xal take oure lady from þe crosse · and here xal pylat come  
down from his shaffald with Cayphas and Annas and att here mene  
and xul come and lokyn on Cryst and annas and cayphas xul skorn-  
fully sey[n] Cayphas

¶ lo serys lo · be-heldyth *and* se  
here hangyth he þat halpe many A man  
And now yf he goddys sone be  
helpe now hym-self yf þat he kan.

Annas

¶ ȝa *and* yf þou kyng of israel be 850  
come down of þe cros Among us alle  
And lete þi god now delyuere the  
and þan oure kyng we wole þe calle.

Ɑ here xal pylat Askyn penne and inke and A tabyl xal be take hym  
wretyn A-fore · *hic est jhesus nazarenius rex judeorum.*

Fo. 183<sup>v</sup> and he xal make hym to wryte and þan gon up on A leddere and  
settyn þe tabyl abovyn crystys hed and þan cayphas xal makyn hym  
to redyn and seyn Cayphas

Ɑ Sere pylat we mervelyth of þis  
þat ȝe wryte hym to be kyng of jewys 855

Ɑ þerfore we wolde þat ȝe xuld wryte þus  
þat he namyd hymself kyng of jewus.

Pylat

Ɑ þat I haue wretyn · wretyn it is  
and so it xal be for me i-wys.

Ɑ and so forth att þei xal gon Aȝen to þe skaffalde and Jhesus xal cryen <sup>1</sup>

<sup>1</sup> Jhesus is enclosed in a red loop as the name of a speaker, and the red underlining of the stage direction is continued under *xal cryen*.

¶ heloy · heloy · lamazabathany || 860  
 my fadyr in hevyn on hy  
 why dost þou me for-sake<sup>1</sup>  
 The frelte of my mankende  
 With stronge peyn yt gynnyth to peynde  
 ha dere fadyr haue me in mende 865  
*and lete deth my sorwe slake.*

ij<sup>us</sup> judeus

¶ me thynkyth he this doth calle hely  
 lete us go nere *and* a-spy  
*and* loke yf he come preuely  
 from cros<sup>2</sup> hym down to reve. 870  
 Jhesus

So grett a thrust dede nevyr man take  
 as I haue man now for þi sake  
 for thrust a-sundyr my lyppys gyn crake  
 for drynes þei do cleve.

iij<sup>us</sup> judeus

¶ þour thrust sere hoberd for to slake 875  
 eyzil *and* galle here I þe take  
 what me thynkyth a mowe þe make  
 is not þis good drynk  
 to crye for drynke þe had gret hast  
*and* now it semyth it is but wast 880  
 is not þis drynk of good tast  
 now telle me how þe thynk.

4<sup>us</sup> judeus

¶ on lofte sere hoberd now þe be sett<sup>3</sup>  
 we wyl no lenger with þou lett  
 we grete þou wel on þe newe gett 885  
*and* make on þou a mowe.

i<sup>us</sup> judeus

we grete þou wel with a scorn  
*and* pray þou bothe evyn *and* morn

<sup>1</sup> The ink changes and the writing becomes rather smaller with this line, which is written as one with the preceding line. Note also that the next speaker is 'ij<sup>us</sup> judeus' where 'i<sup>us</sup>' might be expected.

<sup>2</sup> This *r* is written over an *o*.

<sup>3</sup> From line 883 to line 890 two lines are written in one.

take good eyd to oure corn  
and chare away þe crowe.

890

Jhesus

Fo. 184<sup>1</sup> ¶ In manus tuas domine  
holy fadyr in hefly se  
I comende my spyryte to þe  
for here now hendyth my fest  
I xal gô sle þe fende þat freke  
ffor now myn herte be-gynnyth to breke  
wurdys mo xal I non speke  
Nunc consummatum est.

895

Maria

¶ Alas Alas I leve to longe  
to se my swete sone with peynes stronge  
As a theff on cros doth honge  
And nevyr zet dede he synne  
Alas my dere chyld to deth is dressyd  
now is my care wel more in-cressyd  
A myn herte with peyn is pressyd  
Ffor sorwe myn hert doth twynne.

900

905

Johannes

¶ A blyssyd mayde chaunge þour thought  
Ffor þow þour sone with sorwe be sought  
þitt by his owyn wyl þis werk is wrought  
And wylfully his deth to take  
þow to kepe he chargyd me here  
I am þour servaunt my lady dere  
wherfore I pray þow be of good chere  
And merthis þat 3e make.

910

Maria

¶ Thow he had nevyr of me be born  
And I sey his flesch þus al to torn  
on bak be-hyndyn on brest be-forn  
Rent with woundys wyde

915

Fo. 184<sup>v</sup> Nedys I must wonyn in woo  
to se my ffrende with many a ffo  
all to rent from top to too

920

his flesch with-owtyn hyde.

<sup>1</sup> This and the following folio (185) are interpolated in this quire, being of different paper. The writing on them is firmer and more regular.



Johannes

¶ A blyssyd lady as I 3ow telle  
 had he not deyed we xuld to helle  
 Amonges ffendys þer evyr to dwelle 925  
 In peynes þat ben smert  
 he sufferyth deth for oure trespace  
 and thorwe his deth we xal haue grace  
 to dwelle with hym in hevyn place  
 þerfore beth mery in hert. 930

Maria

¶ A dere ffrende weel woot I this  
 þat he doth bye us to his blys  
 but 3itt of myrth evyr mor I mys  
 whan I se þis syght.

Johannes

Now dere lady þerfore I 3ow pray 935  
 Ffro þis dolful dolour wende we oure way  
 Ffor whan þis syght 3e se nought may  
 3oure care may waxe more lyght.

Maria

¶ Now sythe I must parte hym fro  
 3it lete me kysse or þat I go 940  
 his blyssyd ffeyt þat sufferyn wo  
 naylid on þis tre  
 So cruelly with grett dyspyte  
 þus · shamfully was nevyr man dyghte  
 þerfore in peyn myn hert is pyghte 945  
 al joye departyth fro me.

*hic quasi semi nortua.<sup>1</sup> cadat prona in terram et dicit johannes*

Fo. 185

Johannes

¶ Now blyssyd mayd come forth with me  
 no lengere þis syght þat 3e se  
 I xal 3ow gyde in þis countre  
 where þat it plesyth 3ow best.

950  
Maria

Now jentyl Johan my sonys derlyng  
 to goddys temple þou me brynge  
 þat I may prey god with sore wepynge  
 And mornynge þat is prest.

<sup>1</sup> So in MS. (seminor tua).

Johannes

¶ All *your* desyre xal be wrought  
 with herty wyll I werke *your* thought  
 now blyssyd mayde taryeth nowth  
 In þe temple þat ȝe ware  
 Ffor holy prayere may chaunge *your* mood  
 and cawse *your* chere to be more good 960  
 whan ȝe se notȝ *your* childys blood  
 þe lasse may be *your* care.

*Tunc transiet maria ad templum cum Iohanne et cetera.*

Maria

¶ Here in þis temple my lyff I lede  
 And serue my lord god with hertyly drede  
 now xal wepyng me fode and fede 965  
 Som̃ comferte tyll god sende  
 A my lord god I þe pray  
 Whan my childe ryseth þe iij<sup>de</sup> day  
 Comferte thanne thyn hand-may  
 my care for to Amende. 970

33<sup>1</sup> *anima Christi*

¶ Now all mankende in herte be glad  
 with all merthis þat may be had  
 ffor mannys sowle þat was be-stad  
 in þe logge of helle.

¶ now xal I ryse to lyve agayn 975  
 from peyn to pleys of paradyse pleyne  
 perfore man in hert be fayn  
 in merthe now xalt þou dwelle.

¶ I am þe sowle of cryst jhesu  
 þe which is kyng of all vertu 980  
 my body is ded þe jewys it slew  
 þat hangyth ȝitt on þe rode  
 rent and torñ all bloody red  
 ffor mannys sake my body is deed  
 ffor mannys helpe my body is bred 985  
 And sowle drynk my bodyes blode.

¶ þow my body be now selayn

<sup>1</sup> This number is written partly against the preceding speech.



I xal hem brynge reknyd be rowe  
Out of here purcatorye.

Centurio

¶ In trewth now I knowe with ful opyn syght  
that goddys dere sone is naylid on tre  
these wundyrful tokenys Aprevyn ful ryght  
quod vere filius dei erat iste.

1020

Alius miles 2 **34**

The very childe of god I suppose pat he be  
and so it semyth wele be his wundyrful werk  
þe erth sore qwakyth and þat agresyth me  
With myst and grett wedyr it is woundyr dyrk.

1025

Alius miles 3

¶ Soch merveylis shewe may non erthely mañ  
þe eyr is ryght derke þat fyrst was ryght clere  
The Erth-qwave is grett þe clowdys waxe whaïð  
those tokenys preve hym a lorde with-out Any<sup>1</sup> pere.

Centurio

1030

his fadyr is pereles kyng of most empere  
bothe lorde of þis world and kyng of hevyn hy3e  
3it out of aï synne to brynge us owt of daungere  
he soferyth his dere sone for us aï to dye.

Nichodemus

1035

¶ Alas Alas what syght is this  
to se þe lorde and kyng of blys  
þat nevyr synnyd ne dede Amys  
þus naylid vpon a rode  
Alas 3ewys what haue 3e wrought  
A 3e wyckyd wytys what was 3our thought  
Why haue 3e bobbyd and þus betyn owth  
aï his blyssyd blood.

1040

Fo. 186<sup>v</sup>

Senturyo<sup>2</sup>

¶ A now trewly telle weyl I kan  
þat þis was goddys owyn sone  
I knowe he is both god and man  
be þis wark þat here is done.

1045

¶ þer was nevyr man but god · þat cowde make þis werk  
þat evyr was of woman born

<sup>1</sup> A large A seems to have been written over a small one.

<sup>2</sup> This name stands at the top of the page. No name of next speaker is given at the bottom of Fo. 186.

were he nevyr so gret A clerk  
it passeth hem all þow þei had sworn. 1050

¶ hese lawe was trewe I dare wel saye  
þat he tawth us here A-monge  
þerfore I rede ȝe turne ȝour faye  
and amende þat ȝe han do wronge.

Joseph of Ara . . [1

¶ O good lord jhesu · þat deyst now here on rode 1055  
haue mercy on me · and for-gyf me my mys  
I wold þe worchep here with my good  
þat I may come to þi blysse.

¶ to pylat now wole I goon<sup>2</sup>  
and aske þe body of my lord jhesu 1060  
to bery þat now wold I soon  
in my grave þat is so new.

¶ heyl sere pylat þat syttyth in sete  
heyl justyce of jewys men do þe calle  
heyl with helth · I do þe grete 1065  
I pray þe of A bone what so befall.

¶ to bery jhesu is body I wole þe pray  
þat he were out of mennys syth  
for to-morwyn xal be oure holyday  
þan wole no man hym bery I þe plyth. 1070

Fl. 187 ¶ And yf we lete hym hange þer stylle  
Some wolde seyn þer of A-now  
þe pepyl þer-of wold seyn ful ylle  
þat nother xuld be ȝour worchep nor prow.

Pylat  
1075

¶ Sere joseph of baramathie · I graunt þe  
With jhesu is body do þin intent  
but fyrst I wole wete þat he ded be  
as it was his jugement.

¶ Sere knytnys I comawnd ȝow þat ȝe go  
in hast with joseph of baramathie 1080

<sup>1</sup> Strokes of *m* lost in hole in paper—rest of the word or mark of contraction cut off with margin.

<sup>2</sup> *god* first written and crossed through.

and loke 3e take good hede þer-to  
þat jhesu suerly ded be.

¶ se þat þis comawndement 3e fulfyllen  
with-out wordys ony mo  
and þan lete joseph do his wylle  
what þat he wyl with jhesu do. 1085

æ here come to knyghts be-forn pylat At-onys þus seying

i<sup>us</sup> miles

¶ Sere we xal do oure dylygens  
with joseph goyng to Caluerye  
be we out of þi presens  
sone þe trewth we xal aspye. 1090

Joseph Ab[ . . .

¶ Gramercy pylat of 3our jentylnesse  
þat 3e han grawntyd me my lyst  
Any thyng in my province  
3e xal haue at 3our resquest<sup>1</sup>.

Pylat

Fo. 187v ¶ Sere all 3our lest 3e xal haue  
with jhesu is body do 3our intent  
whethyr 3e bery hym in pyt or grave  
þe powere I grawnt 3ow here present.

1095

æ The ij knyghts go with joseph to jhesus and stande and heldyn hym in  
þe face.

ij<sup>us</sup> miles

¶ Me thynkyth jhesu is sewre anow  
it is no ned his bonys to breke  
he is ded how pinkyth 3ow  
he xal nevyr go nor speke. 1100

i<sup>us</sup> miles

¶ We wyl be sure or þan we go  
Of A thyng I am be-thowth<sup>2</sup>  
3ondyr is a blynd knyth I xal go to  
And sone A whyle here xal be wrowth. 1105

æ here þe knyth goth to blynde longeyns and seyth

¶ heyl sere longeyns þou gentyl knyth  
þe I prey now ryth hertyly

<sup>1</sup> rest first written as the first syllable and the *t* adapted to a *q*.

<sup>2</sup> The final *h* is blotted and seems to have been altered with darker ink.



þat þou wylt wend with me ful wyth  
it xal be for þi prow veryly.

1110

longeus

¶ Sere at þour comauwndement with þow wyl I wende  
in what place ȝe wyl me haue  
for I trost ȝe be my frend  
lede me forth sere · oure sabath þou save.

1<sup>us</sup> miles

1115

¶ lo sere longeys here is a spere  
bothe long and brood and sharp a-now  
heve it up fast þat it wore þere  
for here is game show man show.

⌘ here longeys showyth þe spere warly · and þe blood comyth rennyng  
to his hand and he Auantorysly xal wype his eyne.

longeys

Fo. 188 ¶ O good lord · how may þis be  
þat I may se so bryth now  
þis thretty wyntyr I myth not se  
and now I may se I wote nevyr how  
but ho is þis þat hangyth here now  
I trowe it be þe mayndonys<sup>1</sup> sone  
and þat he is now · I knowe wel how  
þe jewys to hym þis velany han don.

1120

1125

⌘ here he ffallyth down on his knes.

¶ Now good lord fforgyf me that  
þat I to þe now don have  
for I dede I wyst not what  
þe jewys of myn ignorans dede me rave  
Mercy mercy mercy I crye.

1130

⌘ þan joseph doth set up þe lederys and nychodemus comyth to help hym.

Nicodemus

¶ Joseph ab Aramathy · blyssyd þou be  
ffor þou dost a fol good dede  
I prey the · lete me help þe  
þat I may be partenere of þi mede.

1135

Joseph

¶ Nychodemus welcome · indede  
I pray þow ȝe wole help þer-to

<sup>1</sup> So in MS.

he wole Aqwyte us ryth weyl oure mede  
and I haue lysens for to do.

☞ here joseph and nychodemus takyn cryst of þe cros on on o ledyr and  
þe tother on An-other leddy and qwan is had down joseph leyth hym  
in oure ladys lappe · seyng þe knyts turnyng heme · and joseph  
seyth

¶ Lo mary modyr good and trewe  
here is þi son bloody and bloo  
ffor hym myn hert ful sore doth rewe  
kysse hym now onys · eer he go.

Joseph  
1140

Fo. 188v ¶ A Mercy Mercy myn owyn son so dere  
þi bloody face now I must kysse  
þi face is pale with-owtyn chere  
of meche joy now xal I mysse  
þer was nevyr modyr þat sey this  
so here sone dyspoyled · with so gret wo  
and my dere chylde nevyr dede A-mys  
A mercy fadyr of hefne · it xulde be so.

Maria virgo  
1145

¶ Mary þour sone ȝe take to me  
in-to his grave it xal be browth.

Joseph

joseph blyssyd evyr mot þou be  
for þe good dede þat ȝe han wrowth.

Maria  
1155

☞ here þei xal leyn cryst in his grave.

Joseph

¶ I gyf þe þis syndony þat I haue bowth  
to wynde þe in whyl it is new.

Nichodemus

here is An onyment þat I haue browth  
to Anoynt with all myn lord jhesu.

Joseph  
1160

¶ Now jhesu is with-inne his grave  
wheche I ordeyn som tyme for me  
on þe lord I vowche it save  
I knowe my mede ful gret xal be.

Nichodem[us]

¶ now lete us leyn on þis ston Ageyn  
And jhesu in þis tombe styлле xal be

1165

And we wyl walke hom ful pleynd  
 þe day passyth fast I se  
 Fare wel joseph and wel ȝe be  
 no lengere teryng here we make.

Joseph  
 1170

Sere almythy god be with þe  
 in-to his blysse he mote ȝou take.

Maria

Fo. 189 ¶ Ffare wel ȝe jentyl princys kende  
 in joye evyr mote ȝe be  
 þe blysse of hefne with-owtyn ende  
 I knowe veryly þat ȝe xal se.

1175

α here þe princys xal do reuerens to oure lady and gon here way and

\* nota leue þe maryes at be sepulcre. Cayphas goth to Pylat seyng þus<sup>1</sup>  
*Incipit hic*

Cayphas<sup>2</sup>

¶ herk sere pylat lyst to me  
 I xal þe telle tydyngys new  
 of o thyng · we must<sup>3</sup> ware be  
 er ellys here after · we myth it rewe.

¶ þou wotyst weyl þat jhesu  
 he seyð to us with wordys pleyn  
 he seyð we xuld fynd it trew  
 þe thryd day he wold ryse agey<sup>4</sup>  
 yf þat hese dyscyplys come serteyn  
 and out of his graue stele hym away<sup>5</sup>  
 þei wyl go preche and pleyn seyn  
 þat he is reson þe thryd day.

1180

1185

¶ þis is þe cowncel þat I gyf here  
 take men and gyf hem charge þerto  
 to weche þe grave with gret power  
 tyl þe thryd day be go.

1190

\* These words *nota* and *Incipit hic* are written in the margin in another hand—apparently that of the scribe of Ff. 95, 96—and blacker ink. There are also some smudged indecipherable words (? scribblings) on the right-hand margin.

<sup>1</sup> These stage directions are written partly at the side of the text, and the α stands before the last line only.

<sup>2</sup> *Cayphas* is in paler ink and may have been added.

<sup>3</sup> The *st* is blotted as if corrected from another letter.

<sup>4</sup> So in MS.

<sup>5</sup> From line 1185 to line 1215 two lines are written in one.

Pylat

¶ Sere Cayphas · it xal be do  
for as 3e say þer is peryl in  
And it happend þat it were so  
it myth make our lawys for to blyn  
3e xal se ser er þat 3e go  
how I xal þis mater saue  
And what I xal sey þer-to  
and what charge þei xal haue. 1195

\* *N . . . hic* ¶ Come forth 3e ser Amorawnt  
and ser Arphaxat com ner also 1200  
Ser Cosdram and ser Affraunt  
and here þe charge þat 3e must do  
Serys to Jhesu is grave 3e xal go  
tyl þat þe thryd day be gon 1205  
and lete nother frend nor fo  
in no wey to towche þe ston.

¶ yf ony of hese dyscypelys come þer  
to fech þe body fro 3ou a-way  
bete hym down have 3e no fere 1210  
with shamful deth do hym day  
in payn of 3our godys and 3our lyvys  
þat 3e lete hem nowth shape 3ou fro  
and of 3our chyldere and 3our wyfys  
for al 3e lese and 3e do so. 1215

i<sup>us</sup> miles

Fo. 189v ¶ Sere pylat we xal not ses  
we xal kepe it strong A-now.

ij<sup>us</sup> miles

3a and An hunderyd put hem in pres  
þei xal dey I make A vow.

iiij<sup>us</sup> miles

¶ And han honderyd fy on An C. and an C. þer-to 1220  
þer is non of hem xal us with-stonde.

iiij<sup>us</sup> miles

3a and þer conð An hunderyd thowsand and mo  
I xal hem kille with myn honde.

\* This note in the margin, the first word of which is doubtful—probably Nota—is apparently in the same hand as that on p. 312.

Pylat

¶ wel serys þan 3our part 3e do.  
*And to 3our charge loke 3e take hede* 1225  
*With-owtyn wordys ony mo here þe knytyz gon out of þe place*  
 Wysly now þat 3e procede.

¶ lo ser cayphas how thyukyth 3ow  
 is not þis wel browth Abowth.

Cayphas

1230

in feyth ser it is sure A-now  
 hardely haue 3e no dowth.

i<sup>us</sup> Arfaxat<sup>1</sup> ij

¶ let se ser amaraunt where wele 3e be  
 wole 3e kepe þe feet or þe hed.

ij<sup>us</sup> Ameraunt

At þe hed so mote I the<sup>2</sup>  
*and ho so come here he is but ded.*

1235

i<sup>us</sup> Arfaxat ii

¶ *And* I wole kepe þe feet þis tyde  
 þow þer come both jakke *and* gylle.

iiij<sup>us</sup> cosdram iii

*And* I xal kepe þe ryth syde  
*and ho so come I xal hym kylle.*

iiij<sup>us</sup> Affraunt 4

1240

*And* I wole on þe lefte hand ben  
*and ho so come here he xal nevyr then*  
 fful sekyrly his bane xal I ben  
*with dyntyis of dowte.*<sup>3</sup>

syr pylat<sup>3</sup>

\* *nota*  
 Fo. 190  
 (V quire)

Syr pylat haue good day  
 We xal kepyn þe body in clay  
*And* we xal wakyn wele þe way  
*and wayten all abowte.*<sup>4</sup>

1245

Pylatus

Now jentyl serys wole 3e vouch-saffe  
 to go *with me and* sele þe<sup>4</sup> graffe  
 þat he ne aryse out of þe grave  
 þat is now ded

1250

<sup>1</sup> These names were originally numbered to the right Ameraunt being 1, Arfaxat 2 — the order in which Pilate calls upon them. These numbers have been partly cut away with the margin, and the names have been renumbered to the left, Arfaxat the first speaker being 1, Ameraunt 2.

\* Marginal note apparently in the same hand as those above.

<sup>2</sup> So mote I the I wole be at þe h. first written and crossed through.

<sup>3</sup> Catchword.

<sup>4</sup> Some miswritten letter crossed through after þe.

Cayphas

We graunte wel lete us now go  
Whan it is selyd *and* kepte Also  
Than be we sekyr *with-owtyn* wo  
*And* have of hym no dred.

1255

*Tunc ibunt ad sepulcrum pilatus Cayphas Annas et omnes milites et dicit*

Annas

¶ Loo here is wax ful redy dyght  
Sett on *your* sele anon ful ryght  
þan be *þe* sekyr I *þow* plyght  
he xal not rysyn agayn.

Pilatus

1260

On þis corner my seal xal sytt  
*And* with þis wax I sele þis pytt  
now dare I ley he xal nevyr flytt  
out of þis grave serteayn.

Annas

¶ Here is more wax fful redy leo  
afl *þe* cornerys *þe* sele Also  
*And* with a lokke loke it too  
Than lete us gon oure way  
And lete þese knyhtys abydyn þer bi  
*And* yf hese dysciplys com *preu*ly  
to stele away þis ded body  
to vs they hem brynge *with-out* delay.

1265

1270

Pilatas<sup>1</sup>

¶ On every corner now is sett my seale  
now is myn herte in welthe *and* wele  
Fo. 190<sup>v</sup> This may no brybour a-wey now stele  
þis body from vndyr stoñ  
Now syr buschoppe I pray to the  
*And* Annas also com on *with* me  
Eryn to-gedyr afl we thre  
hom-ward *þe* wey we goñ.

1275

¶ As wynde wrothe<sup>2</sup>  
knyghtys now goht

1280

<sup>1</sup> A stroke in the *a* may indicate a correction of *as* to *us*.

<sup>2</sup> From line 1280 to line 1320 two lines are written in one. From line 1321 to line 1343 three lines are written in one.

clappyd in cloth  
 and kepyth hym weñ  
 loke 3<sup>e</sup> be bolde  
 with me for to holde  
 3<sup>e</sup> xul haue gold<sup>r</sup>  
 And helme of stele.

1285

*Pylat Annas and cayphas go to þer skaffaldys · and þe knyghtys  
 sey<sup>1</sup> . . [*

Affraunt 4

¶ Now in pis grownde<sup>2</sup>  
 he lyeth bounde  
 þat tholyd wounde  
 ffor he was flals  
 pis lefft<sup>3</sup> cornere  
 I wyl kepe here  
 Armyd clere  
 bothe hed *and* hals.

1290

1295

Cosdram 3

¶ I wyl haue pis syde  
 what so betyde  
 If any man ryde  
 to stele þe cors  
 I xal hym chyde  
 with woundys wyde  
 Amonge hem glyde  
 with fyne fors.

1300

Ameraunt ij<sup>us</sup> 4

¶ The hed I take  
 here by to wake.<sup>r</sup>  
 A stele stake  
 I holde in honde  
 Maystryes to make  
 crownys I crake.<sup>r</sup>

1305

<sup>1</sup> Fourth letter blotted, the rest cut off with margin.

<sup>2</sup> *tyde* first written and crossed through.

<sup>3</sup> *left* or *lefll* first written—corrected to *lefft*.

<sup>4</sup> The first of the two strokes is a later addition making *i<sup>us</sup>* into *ij<sup>us</sup>*.



Schafftys to shake

1310

And Schapyn schonde<sup>1</sup>.

Arfaxat i<sup>us</sup> 2

¶ I xal not lete

to kepe þe fete

they ar ful w . . .<sup>3</sup>

walterid in blood

1315

He þat wyll stalke

be brook or balke

hedyr to walke

þo wrecchis be wood.

i<sup>us</sup> miles

Fo. 191

Myn heed dullyth

1320

myn herte ffullyth

of sslepp

Seynt Mahownd

þis bereynge grownd

þou kepp.

ij<sup>us</sup> miles  
1325

I sey þe same

• ffor Any blame

I falle

Mahownde whelpe

Aftyр þin helpe

1330

I calle.

3<sup>us</sup> miles

I am hevy as leed

ffor Any dred

I slepe

Mahownd of myght

1335

þis ston to nyght

þou kepe.

4<sup>us</sup> miles

I haue no foot

to stonde on root

by brynke

1340

<sup>1</sup> *le fre* and *bonde* written above the last two words of this line in another ink and in the Ff. 95, 96 hand.

<sup>2</sup> An original 2 scratched out and i<sup>us</sup> written in in darker ink.

<sup>3</sup> There has been some erasure and rewriting here by the later corrector; perhaps *wete* altered to *white*.

here I Aske  
to go to taske  
A wynke.

*Tunc dormyent milites et ueniet Anima Christi de inferno cum Adam  
et Eua*<sup>1</sup> · *Abraham johan baptista et Alijs.*

Anima Christi :

¶ Come forthe Adam and Eue with the  
And all my fryndys þat here-in be  
to paradys come forthe with me  
In blysse for to dwelle  
þe fende of helle þat is þour ffoo  
he xal be wrappyd and woundyn in woo  
Ffro wo to welthe now xul þe go  
With myrthe evyr more to melle.

1345

35

1350

Adam

¶ I thanke þe lord of þi grett grace  
that now is for-þovyn my grett trespase  
now xal we dwellyn in blysfyl place  
In joye and endeles myrthe  
Thorwe my synne man was fforlorn  
and man to saue þou wore all torn  
and of a mayd in bedlem born  
þat evyr blyssyd be þi byrthe.

1355

Eua

Fo. 191<sup>v</sup> ¶ Blyssyd be þou lord of lyff  
I am Eue Adam is wyff  
þou hast soferyd strok and stryff  
Ffor werkys þat we wrought  
þi mylde mercy haht<sup>2</sup> All<sup>3</sup> for-þovyn  
Dethis dentys on þe were drevyn  
now with þe lord we xul levyn  
þi bryght blood hath us bowth.

1360

1365

Johannes baptista

¶ I am þi cosyn my name is Johan  
þi woundys hath betyn þe to þe bon  
I baptyzid þe in flomjordon  
And 3aff þi body baptyze

1370

<sup>1</sup> MS. Euā.

<sup>2</sup> An *h* between *haht* and *Alle* has been crossed through.

<sup>3</sup> This *A* seems to have been changed from a small to a larger form.

With þi grace now xul we gon  
 Ffrom oure enmyes every-choīd  
 And fyndyn myrthis many on  
 In play of paradyse.

1375

Abraham

¶ I am Abraham fadyr trowe  
 þat reyned after noes flowe  
 A sory synne Adam gan sowe  
 þat clad us all in care  
 A sone þat maydenys mylk hath sokyn  
 and with his blood oure bonde hath brokyn  
 helle logge lyth vnlokyn  
 Ffro fylth with frende we fare.\*

1380

anima christi

¶ Ffayre ffrendys now be ȝe wunne  
 on ȝow shyneth þe sothfast sunne  
 þe gost þat all grevaunce hath gunne  
 Fful harde I xal hym bynde  
 As wyckyd werne þou gunne Apere  
 to tray my chylderyn þat were so dere  
 perfore traytour heuer-more here  
 newe peynes þou xalt evyr ffynde.

1385

1390

¶ Thorwe blood I took of mannys kynde  
 Ffals devyl I here þe bynde  
 In endles sorwe I þe wynde  
 þer-in evyr-more to dwelle  
 now þou art bownde þou mayst not fle  
 Ffor þin envious cruelte  
 In endeles dampnacion xalt þou be  
 And nevyr comyn out of helle.†

1395

Beliaff

¶ Alas herrow now am I bownde  
 In helle gonge to ly on<sup>1</sup> grownde  
 In hendles sorwe now am I wounde

1400

\* The words *anima cayn* are here written in the margin in the hand of Ff. 95, 96, and in the left-hand margin *Nota anima cayn* followed by some erased words ending: *as folow fayere frendys*.

† A word or two, of which the first is *thought*, is written here in the margin in the Fo. 95, &c., hand and smudged out.

<sup>1</sup> *on* is written (by the scribe) over the line above an erasure.

In care evyr more to dwelle  
 In helle logge I lyȝ a-lone  
 now is my joye a-wey al gone  
 Ffor all fendys xul be my fone  
 I xal nevyr com from helle.\*

1405

## Anima Christi

¶ Now is ȝour ffoo boundyn in helle  
 þat evyr was besy ȝow for to qwelle  
 now wele I rysyn flesch and felle  
 þat rent was for ȝour sake  
 myn owyn body þat hyunge on rode  
 And be þe jewys nevyr so wode  
 It xal a-ryse both flesch and blode  
 my body now wyl I take.

1410

1415

*Tunc transiet anima christi ad resuscitandum corpus quo resuscitato  
 dicat Ihesus*

Fo. 192<sup>v</sup>

Jhesus

(marked  
190)

¶ harde gatys haue I gon  
 And peynes sofryd many oīd  
 Stomblyd at stake and at stoīd  
 nyȝ thre and thretty ȝere  
 I lyght out of my faderys trone  
 ffor to Amende mannys mone  
 my flesch was betyn to þe bon  
 my blood I bledde clere.

1420

¶ Ffor mannys loue I tholyd dede  
 and for mannys loue I am rysyn up rede<sup>1</sup>  
 ffor man I haue mad my body in brēde  
 his sowle for to fede  
 Man and þou lete me þus gone  
 and wylt not folwyn me a-none

1425

\* The hand of Fo. 95, &c., has interlined here and written down the left-hand margin :

‘nota þe deuyt

thought many &c.

Thought many begon I am glad &c. hens I wyll þe bere.

þan Crist.

and þan cayme xail sey his spech. And þan crist xail sey now ys your  
 foo, etc.’

<sup>1</sup> The r is written above the line over an erased letter.

such a frende fyndyst þou nevyr none  
to help þe at þi nede. 1430

¶ Salve sancta parens.<sup>1</sup> my modyr dere  
All heyl modyr with glad chere  
Ffor now is A-resyn with body clere  
þi sone þat was dolve depe 1435  
þis is þe thrydde day þat I 3ow tolde  
I xuld a-rysyn out of þe cley so colde  
now am I here with brest ful bolde  
perfore no more 3e wepe.

Maria

¶ Welcom my lord welcom my grace 1440  
welcome my sone and my solace  
I xal þe wurchep in every place  
Welcom lord god of myght  
mekel sorwe in hert I leed  
whan þou were leyd in dethis bēd 1445  
but now my blysse is newly breed  
All men may joye þis syght.

Jhesus

¶ Fo. 193 All þis werlde þat was forlorn  
Shal wurchep 3ou<sup>1</sup> bothe evyn and morn  
Ffor had I not of 3ow be born 1450  
man had be lost in helle  
I was deed and lyff I haue  
And<sup>2</sup> thorwe my deth man do I saue  
Ffor now I am<sup>3</sup> resyn out of my graue  
In hevyn man xal now dwelle. 1455

Maria

¶ A dere sone þese wurdys ben<sup>4</sup> goode  
þou hast wel comfortyd my mornynge moode  
blyssyd be þi precyous bloode  
þat mankende þus doth saue.

Jhesus

Now dere modyr my leve I take 1460  
joye in hert and myrth 3e make

<sup>1</sup> Omitted and written above the line.

<sup>2</sup> MS. Âd.

<sup>3</sup> MS. âresyn, with some mark under a, possibly indicating error.

<sup>4</sup> Some miswritten letter obliterated before *ben*.

Ffor deth is deed *and* lyff doth wake  
now I am resyn fro my graue.

Maria

¶ Ffare wel my sone fare wel my childe  
Ffare wel my lorde my god so mylde 1465  
myn hert is wele þat ffyrst was whylde  
Ffare wel myn owyn dere love  
Now all mankynde beth glad *with* gle  
Ffor deth is deed as þe may se  
*and* lyff is reysed endles to be 1470  
In hevyn dwellynge Above.

¶ whan my sone was naylyd on tre  
All women myght rewe *with* me  
Ffor grettere sorwe myght nevyr non be  
than I dede suffyr i-wys.<sup>1</sup> 1475  
Fo. 193<sup>v</sup> but þis joy now passyth all sorwe  
þat my childe suffryd in þat hard morwe  
Ffor now he is oure alderers borwe  
to brynge us all to blys.

*Tunc exilabunt milites sepulcri et dicit primus miles*

i<sup>us</sup> miles

¶ Awake Awake<sup>1</sup>  
hillis gyn qwake  
And tres ben shake  
ful nere a-too  
Stonys clevyd  
wyttys ben revid<sup>2</sup> 1485  
Erys ben devid  
I am servid soo.

2<sup>us</sup> miles

¶ he is a-resyn þis is no nay  
þat was deed *and* colde in clay  
now is resyn be-lyve þis day 1490  
grett woundyr it is to me  
He is resyn by his owyn myght  
And fforth he goth his wey ful ryght

<sup>1</sup> From line 1480 to line 1487 two lines are written in one.

<sup>2</sup> *rewi* first written and crossed through.

how xul we now us qwyttē  
Whan Pylat doth us se.

1495  
3<sup>us</sup> miles

¶ lete us now go<sup>1</sup>  
pilat on-too  
And ryght evyn so  
as we han sayn  
þe trewth we sey  
þat out of clay  
he is resyn þis day  
þat jewys han slayn.

1500

4<sup>us</sup> miles

¶ I holde it best  
lete us nevyr rest  
but go we prest  
þat it were done  
Añ heyl pilatt  
in þin A-stat<sup>2</sup>  
he is resyn up latt  
þat þou gast dome.

1505

1510

Pilat

¶ What What What What  
Out upon the why seyst þou þat  
Ffy vpon the harlat  
how darst þou so say  
þou dost myn herte ryght grett greff  
þou lyst vpon hym fals theff  
howe xulde he rysyn ageyn to lyff  
þat lay deed in clay.<sup>3</sup>

1515

1<sup>us</sup> miles<sup>3</sup>

¶ 3a þow þou be nevyr so wroth  
And of these tydandys nevyr so loth  
3itt goodly on ground on lyve he goth  
qwycke and levynge man  
Iff þou haddyst a ben þer we ware<sup>4</sup>  
in hert þou xuldyst han had gret care

1520

1525

<sup>1</sup> From line 1496 to line 1511 two lines are written in one.

<sup>2</sup> Three red dots against this line.

<sup>3</sup> Some miswritten number or letter (? 2 or 3) crossed through between 1<sup>us</sup> and miles.

<sup>4</sup> The *a* is written as a correction over another (? *e*) letter.



And of blysse a ben ryght bare  
Of coloure bothe pale *and* whan.

Pilatus

¶ Or 3e com there <sup>1</sup>

3e dede all swere

to fyght in fere

1530

*and* bete *and* bynde

All þis was trayn

3our wurdys wore vayn

þis is sertayn

3ow fals I fynde.

2<sup>us</sup> miles <sup>1535</sup>

Be þe deth þe devyl deyð

we were of hym so sore Atreyd

þat ffor ffer we us down leyð

Ryght evyn vpon oure syde

whan we were leyð vpon þe grounde

1540

style we lay as we had be bounde

we durst not ryse for a thowsand pounde

ne not for all þis worlde so wyde.

Pilatus

¶ Now ffy vpon 3our grett boſt

all 3our wurchep is now lost

1545

in felde in town *and* in every cost

men may 3ou dyspravyð.

Fo. 194<sup>v</sup> now all 3our wurchep it is lornAnd euery man may 3ow we <sup>2</sup> scorn

And bydde 3ow go syttyn in þe corn

1550

And chare a-wey þe ravyn.

3<sup>us</sup> miles

¶ 3a it was hy3 tyme to leyn oure boſt

Ffor whan þe body toke a3en þe goſt

he wold a frayd many An oſt

kyngge knyght *and* knave

1555

3a whan he dede ryse out of his lake <sup>3</sup>

þan was þer ſuche An erthe-quake

þat all þe worlde it gan to shake

þat made us ffor to rave.

<sup>1</sup> From line 1528 to line 1535 two lines are written in one.<sup>2</sup> So in MS. for *wel*.<sup>3</sup> Some letter (*ik*) crossed through before *lake*.

4<sup>us</sup> miles

¶ 3a 3a · herke ffelawys what I xal say  
late us not ses be nyght nor day  
but telle þe trewth ryght as it lay  
In countre where we goo  
And than I dare ley myn heed  
þat þei þat crystys lawys leed  
they wyl nevyr ses tyl they be deed  
his deth þat brought hym too.

1560

1565

i<sup>us</sup> miles

¶ Be belyaff þis was now wele ment  
to þis cownceff lete us consent  
lett us go tellyn with on Assent  
he is resyn up þis day.

1570

2<sup>us</sup> miles

I grawnt þer-to and þat forth ryght  
þat he is resyn by his owyn myght  
Ffor þer cam non be day nor nyght  
to helpe hym owte of clay.

1575

Pilatus

Fo. 195 ¶ Now jentyl serys I pray 3ow All  
A-byde stylye a lytyl thraff  
whyff þat I myn cowncel caff  
And here of þer cownceff.

i<sup>us</sup> miles

Syr att 3our prayour we wyl abyde  
here in þis place a lytel tyde  
but tary not to longe ffor we must ryde  
we may not longe dwelle.

1580

Pilatus

¶ Now jentyl serys I pray 3ow here  
Sum good cowncel me to lere  
Ffor sertys serys without dwere  
We stounde<sup>1</sup> in right grett dowte.

1585

Cayphas

Now trewly sere I 3ow telle  
þis matere is both fiers and felle  
combros it is þerwith to melle  
And evyl to be browth a-bowte.

1590

<sup>1</sup> Or stounde.

Annas

¶ Syr pylat þou grett justyse  
 þow þou be of wittys wyse  
 3it herke fful sadly *with* good devyse  
 what þat þou xalt do  
 I counsel þe be my reed  
 þis wundryful tale pray hem to hede  
*and* upon þis 3eve hem good mede  
 bothe golde *and* sylver also.

1595

¶ *And* sere I xalt telle 3ow why  
 in 3oure erys prevyly  
 be-tweyn us thre serteynly  
 now herk serys in 3our erys.

1600

*hic faciant pilatus cayphas et annas priuatim inter se consilium quo  
 finito dicat*

Annas

Fo. 195<sup>v</sup> Ffor mede doth most in every qwest  
 and mede is mayster bothe est *and* west  
 now trewly serys I hold þis best  
 With mede men may bynde berys.

1605

Cayphas

¶ Sekyr sere þis counsell is good  
 pray þese knyhtys to chaunge þer mood  
 3eve them golde fieste *and* flood  
 And þat may chaunge þer wytt.

1610

Pylatt

Serys 3oure good counsel I xalt fulfyllen  
 now jentyl knyhtys come hedyr me tulle  
 I pray 3ow serys of 3our good wylle  
 no ferther þat 3e fflytt.

1615

¶ Jentyl knyhtys I 3ow pray  
 A bettyr sawe þat 3e say  
 Sey þer he was cawth away  
 with his dyscyplis be nyght  
 Sey he was with his dyscyplis ssett  
 I wolde 3e worn in 3oure sadelys ssett  
*And* haue here gold in a purs knett  
*and* to rome rydyth ryght.

1620

4<sup>us</sup> miles¶ Now syr pylatt<sup>1</sup>

we gon oure gatt

1625

We wyll not prate

no lengerē now

now we haue golde

no talys xul be tolde

to whithtys on wolde

1630

we make þe A vow.

Pilatus

Now 3e men of<sup>2</sup> myth

as 3e han hyght

Euyñ so forth ryght

3oure wurdys not falle

1635

And 3e xul gon

with me A-non

Afl every-chon

in to myñ halle.

i<sup>us</sup> miles

Fo. 196

Now hens we go

1640

As lyth as ro

And ryght evyn so

As we han seyð

We xul kepe counsel

where so evyr we dwell

1645

We xul no talys tell

be not dysmayd.

finem  
1<sup>a</sup> dic  
Nota<sup>r</sup>

*hic uenient ad sepulcrum maria magdalene maria jacobi et maria  
Salome et dicit maria magdalene*

Magdalen

¶ Swete systeryn I 3ow besech

heryght now my special speche

Go we with salys ffor to leche

Cryst þat tholyd wounde

he hath us wonnyn owt of wreche

the ryght wey god wyl us teche

36

5

<sup>1</sup> From line 1624 to line 1647 two lines are written in one, divided as before by double strokes to 1639, then by points.

<sup>2</sup> *men of* written twice and crossed through.

\* This marginal direction is apparently in the Ff. 95, 96 hand. It seems to refer to the end of one day's performance.

ffor to seke my lorde my leche  
his blood hath me vnbownde.

¶ vij develys in me were pyght  
my loue my lord my god Almyght 10  
A-wey he weryd þo ffyndys wight  
with his wyse wurde  
he droff fro me þe fendes lees  
in<sup>1</sup> my swete sowle his chawmere I ches  
In me be-levyth þe lord of pes 15  
I go to his burryenge boorde.

Maria jacobi

¶ My systerys sone I woot he was  
he lyth in here as sunne in glas  
þe childe was born by oxe and Asse  
Vp in a bestys stafl 20  
thow his body be gravyd vndyr gres:<sup>2</sup>  
Fo. 196<sup>v</sup> þe grete godhede is nevyr-þe-lasse<sup>2</sup>  
þe lord xal rysyn and gon his pas  
and comfortyn his ffrendys all.

Maria Salome

¶ My name is mary Salome<sup>3</sup> 25  
his modyr and I systerys we be  
Annys dowterys we be all thre  
Jhesu we be þin Awntyys  
The naylis gun his lemys feyn  
and þe spere gan punche and peyn 30  
on þo woundys we wold haue eynd  
þat grace now god graunt vs.

Maria Magdalene

¶ Now go we styll<sup>4</sup>  
with good wyll  
þer he is leyd 35  
he deyð on crowch  
we wolde hym towch  
as we han seyð.

*Tunc respicit maria magdalene in sepulcro dicens*

<sup>1</sup> Omitted and added against the line in the margin.

<sup>2</sup> a written as a correction over an e.

<sup>3</sup> Next line first written *systerys dowterys bothe* and crossed through.

<sup>4</sup> Lines 33 to 38 are written in two lines divided by points.

¶ Where is my lord þat was here  
 þat for me bledde bowndyn in brere 40  
 his body was beryed rygh<sup>1</sup> by þis mere  
 þat Ffor me gan deye  
 þe jewys ffekyll *and* ffals ffownde  
 where haue þei do þe body *with* wounde  
 he lyth not upon þis grownde 45  
 þe body is dou A-weye.

Maria jacobi

¶ To my lorde my love my ffrende  
 Ffayn wolde I salve A spende  
*and* I myght aught A-mende  
 his woundys depe *and* wyde 50  
 to my lord I owe lowlyte  
 both homage *and* fewte  
 I wolde *with* my dewte  
 a softyd hand *and* syde.

Maria Salome

¶ Fo. 197 ¶ To myghtfful god omnytpotent 55  
 I bere a boyst of oynement  
 I wold han softyd his sore dent  
 his sydys al a-bowte  
 Lombe of love *with*-owt loth  
 I ffynde þe not myn hert is wroth 60  
 in þe sepulchre þer lyth a cloth  
 And jentyl jhesu is owte.

Angelus

¶ wendyth fforth 3e women thre  
 In-to þe strete of Galyle  
 3our savyour þer xul 3e se 65  
 walkynge in þe waye  
 3our Ffleschly lorde now hath lyff  
 þat deyed on tre *with* strook *and* stryff  
 wende fforth þou wepyunge wyff  
*and* seke hym I þe saye. 70

¶ Now geth fforth ffast all thre  
 to his dyscopylys ffayr *and* fre  
*and* to petyr þe trewth telle 3e

<sup>1</sup> So in MS.

per of haue þe no dreed  
 Spare þe not þe soth to say  
 he þat was deed *and* cloyd in clay  
 he is resyn þis same day  
 And levyth *with* woundys reed.

Maria Magdalen

¶ A myrthe *and* joye in herte we haue  
 Ffor now is resyn out of his graue  
 he levyth now oure lyf to saue  
 þat dede lay in þe clay .<sup>75</sup>

Maria jacoby

fo. 197<sup>v</sup> In hert I was ryght sore dysmayd  
 the Aungel to us whan þat he sayd  
 þat cryst is resyn I was affrayd  
 þe Aungel whan I say .<sup>85</sup>

Maria Salome

¶ Now lete us all thre fulfyllen  
 þe Angelys wurde *and* goddys wylle  
 lett us sey *with* voys wul shrylle  
 Cryst þat jewys dede sle  
 oure lord þat naylyd was on þe rode  
 And betyn out was his bodyes blode  
 he is a-resyn þough they ben wode  
 A lorde ȝitt wele þou be.<sup>90</sup>

*Maria magdalene || dicit petro et ceteris apostolis.*

¶ Bretheryn all in herte be glad  
 bothe blythe And joyful in herte ful fayn  
 Ffor ryght good tydandys haue we had  
 þat oure lord is resyn Agayn<sup>1</sup>  
 An Aungel<sup>2</sup> us bad<sup>2</sup> ryght þus sertayn  
 to þe petyr þat we xulde telle  
 how cryst<sup>2</sup> is resyn þe which was slayn  
 A levyng man evyr more to dwelle.<sup>100</sup>

<sup>1</sup> The scribe of Ff. 95, 96, 112 has written against this line : *and aperyd to us sertayne*, which he afterwards crossed out, writing longitudinally in the left-hand margin for insertion here :

† lyk as he dyede nakyd as he was borne  
*and* commande us to go to peter *and* john *and* hys dyscypulys all  
*and* tell to yow he wolde apere in lyknes as he was befo[re].

<sup>2</sup> The same hand has marked *aungel*, *bad*, and *cryst* with dots for deletion, and has written *bade* over *aungel* and *he* over *cryst*.



Maria jacobī

¶ To lyve is resyn a-geyn þat lorde  
the gwyçh judas to jewys solde  
of þis I berē ryght trewe<sup>1</sup> recorde 105  
by wurdys þat þe Aungel tolde\*  
now myrth *and* joye to man on molde  
Euery man now myrth may haue  
he þat was closyd in cley ful colde  
Fo. 198 This day is resyn owt of his grave.<sup>2</sup> 110

Petrus

¶ Sey me systeryn *with* wurdys blythe  
may I troste to þat 3e say  
Is cryst resyn ageyn to lyve  
þat was ded *and* colde in clay.

Maria Salome

3a trostyth us truly it is no nay 115  
he is a-resyn it is no les  
*and* so An Aungel us tolde þis day<sup>3</sup>  
*with* opyn voys *and* speche expres.

Johannes

¶ 3a pese<sup>3</sup> be tydyngys of ryght gret blys  
þat oure mayster resyn xulde be 120  
I wyl go renne in hast i-wys  
and loke my lord yf I may se.

<sup>1</sup> Some miswritten letter crossed through before *trewe*.

\* The scribe of Ff. 95, 96 has written *for* in the margin just above *by* at the beginning of this line, and has marked for insertion here a passage written in the bottom margin:

for . . . aperyd to us *with* handys fyte *and* heit borde  
*and* . . . he schowyd us his woundys fyve  
both handys *and* fyte *and* þe wound in his syde  
and þerfor be-leve us þat he is man a-lyve.

In a darker ink but probably by the same hand, *for* in the first line has been crossed out and *All so* written before it, and *he* over the illegible second word; the last five words of the line have been crossed out, and *with body bolde* (or *bole*) written over them; the third line has been crossed out.

<sup>2</sup> An alternative line is written by the scribe of Fo. 95 against this longitudinally in the margin:

*And* so he badd us tell yow þis daye.

<sup>3</sup> *be* 3e first written *and* crossed through.

Petrus

Ffor joye also I renne with the  
 my brothyr johan as I þe say  
 In hast anon evyn forth go we  
 to his grave we renne oure way.

125

*hic currunt Johannes et Petrus simul ad sepulcrum et Johannes  
 prius venit Ad monumentum sed non intrat.*

Johannes

The same shete here I se  
 þat crystys body was in wounde  
 but he is gon where so ever he be  
 he lyth not here up on þis grownde.

130

*Petrus intrat monumentum et dicit Petrus*

Petrus

Fo. 198<sup>v</sup>

in þis cornere þe shete is fownde  
 and here we fynde þe sudary  
 In þe whiche his hed was wounde  
 whan he was take from calvary<sup>1</sup>.

*hic intrat Johannes monumentum dicens*

Johannes

¶ The same sudary *and* þe same shete  
 here with my syth I se both tweyn  
 now may I wele knowe *and* wete  
 þat he is rysyn to lyve ageyn  
 On to oure bretheryn lete us go seyñ  
 þe trewth ryghit hevyn as it is  
 Oure mayster lyvyth þe whech was slayñ  
 All myghty lorde *and* kynge of blys.

135

140

Petrus

¶ No lengere here wyll we dwelle  
 to oure bretheryn þe wey we take  
 the trewth to them whan þat we telle  
 grett joye in hert þan wul þei make.

145

*hic petrus loquitur omnibus apostolis simul collectis*

Beth mery bretheryn for Crystys sake  
 þat man þat is oure mayster so good

<sup>1</sup> A *u* has been altered to *v* in this word, apparently by the scribe.

Ffrom deth to lyve he is A-wake  
 þat sore was rent up on þe rood. 150

Johannes

¶ As women seyð so haue we fownde  
 remeryd Awey we saw þe ston  
 he lyth no lenger vndyr þe grownde  
 out of his graue oure mayster is gon.

Omnes congregati<sup>1</sup> Thomas

We haue grett woundyr everychon 155  
 of þese wurdys þat ȝe do speke  
 A ston ful hevy lay hym up on  
 Ffrom vndyr þat ston how xulde he breke.

Petrus

Fo. 199 ¶ The trewth to tellyn it passyth oure witt  
 Wethyr he be resyn thorwe his owyn myght 160  
 Or ellys stolyn out of his pitt  
 be sum man prevely be nyght  
 That he is gon we saw with syght  
 Ffor in his graue he is nowth  
 we can not tellyn in what plyght 165  
 Out of his graue þat he is browth.

Maria magdalene goth to þe graue and wepyth and seyth

Maria Magdalen

¶ Ffor hertyly Sorwe myn herte doth breke  
 with wepynge terys I wasch my face  
 Alas ffor sorwe I may not speke  
 my lorde is gon þat here-inne wase  
 Myn owyn dere lorde and kyng of gras  
 þat vij develys ffro me dyd take  
 I kan nat se hym Alas Alas  
 he is stolyn away owt of þis lake.

37

5

Aungelus

¶ Woman þat stondyst here Alone  
 Why dost þou wepe and morne and wepe so sore 10  
 What cawse hast þou to make such mone  
 Why makyst þou such sorwe and where-fore.

<sup>1</sup> MS. congregat—? so for omnibus congregatis.

Maria Magdalene

I haue gret cawse to wepe evyr more  
 my lord is take out of his graue  
 Stolyn Awey *and* fro me lore  
 I kan not wete where hym to haue.

15

*hic parum deambulet A sepulcro dicens*

¶ Alas Alas what xal I do  
 my lord away is fro me take  
 Fo. 199<sup>v</sup> A woful wrecche whedyr xal I go  
 My joye is gon owth of pis lake.

20

Jhesus

Woman suche mornynge why dost þou make  
 Why is þi chere so hevy *and* badde  
 Why dost þou sythe so sore *and* qwake  
 Why dost þou wepe so sore *and* sadde.

Maria Magdalene

¶ A grettyr cawse had nevyr woman  
 Ffor to wepe both nyth *and* day  
 than I myself haue in serteyn  
 for<sup>1</sup> to sorwyn evyr *and* Ay  
 Alas ffor sorwe myn hert doth blede  
 my lorde is take fro me A-way  
 I muste nedys sore wepe *and* grede  
 where he is put I kan not say.

25

30

¶ but jentyll gardener I pray to the  
 If þou hym took out of his graue  
 telle me qwere I may hym se  
 þat I may go my lorde to haue.

35

Jhesus

M. A. R. I. A.

*spectans*

Maria Magdalene

A mayster *and* lorde to þe I crave  
 As þou art lord *and* kynge of blys  
 Graunt me lord *and* þou vowchesave  
 thyn holy ffete þat I may kys.

40

<sup>1</sup> *And* first written before *for* and crossed through.

Jhesus

¶ Towche me not As ȝett? Mary  
Ffor to my fadyr I haue not Ascende  
but to my bretheryn in hast þe hyȝ  
with these gode wurdys here care Amende

45

Fo. 200 Sey to my bretheryn þat I intende  
to steȝ to my fadyr *and* to ȝowre  
to oure lord both god *and* frende  
I wyl Ascende to heuyn towre.

¶ In heuyn to ordeyn ȝow A place  
to my ffadyr now wyl I go  
to merth *and* joye *wyl* grett solace  
*And* endeles blys to brynge ȝow to  
Ffor man I sufferyd both schame *and* wo  
more spyteful deth nevyr man dyd take  
ȝit wyl I ordeyn ffor all this lo  
In heuyn an halle for mannys sake.

50

55

Maria Magdaly[n]

¶ Gracyous lord at ȝour byddyng<sup>1</sup>  
to all my bretheryn I xal go telle  
how þat ȝe be man leuynge  
quyk *and* qwethynge of flesch *and* ffelle  
Now all heuynes I may expelle  
*And* myrth *and* joy now take to me  
my lord þat I haue louyd so wele  
with opyn syght I dede hym se.

60

65

¶ Whan I sowght my lord in grave  
I was fful sory *and* rygth sad  
Ffor syght of hym I myght non haue  
Ffor mornynge sore I was nere mad  
Grettere sorwe ȝit nevyr whitth had  
Whan my lord A-wey was goȝd  
Fo. 200<sup>v</sup> But now in herte I am so glad  
so grett a joy nevyr wyff had non.

70

¶ how myght I more gretter joye haue  
than se þat lorde with opyn syght

75

<sup>1</sup> The colour of the ink changes with this line from the darker colour which has prevailed since Fo. 193.

the whiche my sowle from synne to saue  
From devely's sefne he made me qwyght.

¶ There kan no tounge my joye expres  
now I haue seyn my lorde on lyve  
to my bretheryn I wyl me dresse 80  
*and* telle to hem A-non ryght be-lyve  
With opyn speche I xal me shryve  
*and* telle to hem *with* wurdys pleyne  
how *þat* cryst ffrom deth to lyve  
to endles blys is resyn Ageyn. 85

¶ Bretheryn all blyth 3e be  
ffor joyful tydyngys tellyn I kan  
I saw oure lord cryst · lyste wel to me  
of flesch *and* bon · quyk levyng man  
beth glad *and* joyful as for than 90  
Ffor trost me trewly it is ryght thus  
Mowth to mowth þis sertayn<sup>1</sup>  
I spak ryght now *with* cryst jhesus.

Petrus

¶ A woundyrful tale for-sothe is this  
ever onowryd oure lorde mote be 95  
we pray þe lord *and* kyng of blys  
Onys þi presence þat we may se  
Fo. 201 Ere thu Ascende to thi mageste  
Gracyous god if *þat* 3e plese  
late us haue sum syght of the 100  
oure careful hertys to sett in ease Amen.

*Explicit apparicio Marie magdale[ne.]*

[The remainder of Fo. 201 is filled up with what appears to be a roughly scribbled copy of part of Magdalene's speech on Fo. 200\*. Fo. 201<sup>v</sup> is blank.]

\*[ But now in herte I am so glad  
So grete a jooy<sup>2</sup> nevyr wyff had non  
how myght I more gretter haue than se  
*þat* lorde *with* opyn syght the wyche my soule

<sup>1</sup> So, with *is* omitted, in MS.

<sup>2</sup> The first *o* blotted.

from synne to saue from develys sefne  
 he mað me qwygħt there kan no tounge  
 my joy expres now I haue seyn my lorde  
 on lyve to my brethryn I wyll me dresse  
*and* thell to hem *with* wurdys pleyn hwow  
 þat cryst from deth to lyve to endles blys  
 ys resyn agayeñ<sup>1</sup> bretheryn all blyth  
 ye be for joyfull tydyngys tellyn I kan I saw  
 Oure lord cryst lyste wel to me of flesch *and* bon  
 quyk levyng man beth glad *and* Joyfull as for than  
 ffor trost me trewly it ys ryght thus  
 Mowth to mowth þis ys sartayne I<sup>2</sup> spak rġht now  
*with* cryst Jhesus.]

Fo. 202 hic incipit aparicio cleophe et luce.

¶ Cleophas

MY brothir lucas I ȝow pray  
 plesynge to ȝow if þat it be  
 To þe castel of Emawus A lytyl way  
 þat ȝe vowche-saf to go *with* me.

38

lucas

5

All redy brother I walke *with* the  
 to ȝone castell *with* ryght good chere  
 Euyn to-gedyr Anon go we  
 brother cleophas we to inferre.

Cleophas

¶ A brother lucas I am sore mevyd  
 Whan cryst oure mayster comyth in my mynde  
 whan that I thynke how he was grevyd  
 Joye in myn herte kan I non fynde  
 he was so lowlye so good so kynde  
 holy of lyf *and* meke of mood  
 Alas þe jewys þei were to blynde  
 hym for to kylle þat was so good.

10

15

lucas

¶ Brothyr cleophas ȝe sey<sup>3</sup> ful soth  
 they were to cursyd *and* to cruell

<sup>1</sup> Some blotted letter after *agayen*.

<sup>2</sup> Some crossed out letters after *I*.

<sup>3</sup> The *e* is written over some erasure.



And judas þat traytour he was to loth  
 Ffor gold *and* sylvyr his Mayster to selle  
 the jewys were redy hym for to qwelle  
 With skorgys bete out all his blood  
 Alas þei were to fers *and* felle  
 Shamfully þei henge hym on a rood.

20

Cleophas

¶ 3a be-twen to Thevys Alas for shame  
 they henge hym up *with* body rent  
 Alas alas they were to blame  
 to cursyd *and* cruel was þer intent  
 Whan for thurste he was nere shent  
 Eyȝil *and* galle þei ȝovyn hym to drynke  
 Alas for ruthe his deth thei bent  
 in a fflowle place of horryble stynke.

25

30

lucas

¶ 3a And eawse in hym cowde they non fynde  
 Alas for sorwe what was here thought  
 And he dede helpe bothe lame *and* blynde  
 And all seke men þat were hym browght  
 A-ȝens vice Alwey he wrought  
 synfull dede wold he never do  
 ȝit hym to kille þei sparyd nought  
 Alas Alas why dede they so.

35

40

Jhesus

¶ Well ovyr-take ȝe serys in same  
 to walke in felachep *with* ȝow I pray.

lucas

welcom serys in goddys name  
 of good felachep we sey not nay.

Jhesus

Qwat is ȝour langage to me ȝe say  
 that ȝe haue to-gedyr ȝe to  
 sory *and* Evysum ȝe ben Alway  
 ȝour myrthe is gon why is it so.

45

Cleophas

¶ Sere me thynkyth þou art a pore pylgryn  
 here walkynge be þi selfe A-lone  
 and in þe cete of jerusalem  
 þou knowyst ryght lytyl what þer is done

50

Ffor pylgrymys comyn *and* gon ryth sone  
 Ryght lytyl whyle pylgrymes do dwelle  
 In aȝl jerusalem as *pou* hast gone  
 I trowe no tydyngys þat þou canst telle.

55

Jhesus

Fo. 203 Why in Jerusalem what thyng is wrought  
 What tydyngys fro thens brynge 3e.

lucas

A ther haue they slayn a man for nought  
 gyltles he was as we telle the  
 An holy prophete *with* god was he  
 myghtyly in wurde *and* eke in dede  
 of god he had ryght grett pooste  
 Amonge þe pepyl his name gan<sup>1</sup> sprede.

60

he hyght jhesu of nazareth  
 A man he was of ryght grett fame  
 the jewys hym kylde *with* cruel deth.  
*with*-out trespas or Any blame  
 hym to scorne they had grett game  
 And naylid hym streyte on tyll a tre  
 Alas Alas me thynkyth grett shame  
*With*-out cawse þat this xulde be.

65

70

Cleophas

¶ 3a sere *and* ryght grett trost in hym we had  
 Aȝl Israel countre þat he xulde saue  
 the thrydde day is this þat he was clad  
 in coold cley *and* leyd in grave  
 3itt woundyrful tydyngys of hym we haue  
 Of women þat sought hym be-forn day lyth  
 wethyr they sey truthe or ellys do raue  
 We can not telle þe trew verdyth.

75

80

¶ Whan cryst in grave þei cowde not se  
 they comyn to us And Evyn thus tolde  
 How þat An Aungeȝl seyde to them thre  
 that he xuld leve *with* brest fful bolde  
 3itt petyr *and* johan preve this wolde  
 to Crystys graue they ran thei tweyne

85

<sup>1</sup> The *a* is written over some other letter (? *r*).

*and whan they come to þe graue so coolde  
They fownde þe women fful trewe sertayne.*

Jhesus

¶ A 3e Ffonnyys And Slought of herte  
Ffor to be-leve in holy scrypture  
haue not prophetys with wurdys smerte  
Spoke be tokenys in signifure  
That Cryste xulde deye ffor 3our valure  
And syth entre his joye *and* blys  
why be 3e of herte so dure  
And trust not in god *þat* myghtful is.

90

95

¶ Bothe Moyses and Aaron *and* othyr mo  
in holy scrypture 3e may rede it  
of Crystis deth thei spak Also  
And how he xulde ryse out of his pitt  
Owt of ffeyth than why do 3e flitte  
Whan holy prophetys 3ow teche so pleyne  
turne 3oure thought *and* chaunge 3our witte  
And truste wele þat cryst doth leve a-geyne.

100

lucas

¶ Leve Ageyn ' man be in pes  
how xulde A ded man evyr A-ryse  
I cownceñ þe such wurdys to ses  
Ffor dowte of pylat *þat* hy3 justyce  
Fo. 204 he was slayn At þe gre <sup>1</sup> A-syse  
be cownceñ of lordys many oñ  
Of suche langage · take bettyr A-vise  
In every company þer þou dost gon.

105

110

Christus

¶ Trewth dyd nevyr his maystyr shame  
Why xulde I ses than trewth to say  
Be Jonas þe prophete I preve þe same  
*þat* was in a Whallys body iij nyghtis *and* iij day  
So longe Cryst in his grave lay  
As Jonas was with-inne þe se  
his grave is brokyn *þat* was of clay  
to lyff Resyn A3en now is he.

115

120

<sup>1</sup> So in MS.

Cleophas

¶ Sey nott so man it may not be  
thow thyn exaunple be sumdele good  
Ffor jonas on lyve evyr more was he  
And Cryst was slayn · vpon A rood  
The Jewys on hym they were so wood 125  
þat to his herte A spere they pyght  
he bled owt Aft his herte blood  
how xulde he thanne ryse with myght.

Christus

¶ Take hede at Aaron *and* his dede styk  
Which was ded of his nature 130  
And ȝit he floryschyd with flowrys ful thyk  
*and* bare Almaundys of grett valure  
The dede styk was signifure  
how cryst þat shamfully was deed *and* slayn  
As þat dede styk bare frute ful pure 135  
So cryst xuld ryse to lyve a-geyn.

lucas

Fo. 204<sup>v</sup> ¶ That A deed styk ffrute xulde bere  
I merveyle soie þer of i-wys  
but ȝitt hym sylf ffro deth to rere  
And leve A-geyn more woundyr it is 140  
That he doth leve I trost not<sup>1</sup> this  
Ffor he hath bled his blood so<sup>2</sup> red  
but ȝitt of myrthe evyr moor I mys  
Whan I haue mende þat he is ded.

Christus

¶ Why be ȝe so hard of truste 145  
dede not Cryst reyse thorwe his owyn myght  
lazare þat deed lay vndyr þe duste  
And stykyd ryght foule as I ȝow plyght  
To lyff Cryst reysid hym a-ȝen ful ryght  
out of his graue þis is serteyn 150  
why may nat Cryste hym self þus qwyght  
*and* ryse from deth to lyve Ageyn.

Cleophas

¶ Now trewly sere<sup>3</sup> ȝour wurdys ben good  
I haue in ȝow ryght grett delyght

<sup>1</sup> An *l* after *not* crossed through.

<sup>2</sup> A *d* after *so* crossed through.

<sup>3</sup> The vowel is indistinct but should be *e*.

I pray 3ow sere *with* mylde mood  
to dwelle *with* vs all þis nyght. 155

Christus

I must gon hens a-non ful ryght  
Ffor grett massagys I haue to do  
I wolde abyde yf þat I myght  
but at þis tyme I must hens go. 160

lucas

¶ 3e xal not gon fro us þis nyght  
It waxit all derke gon is þe day  
þe sonne is downe lorn is þe lyght  
3e xal not gon from vs A-way.

Christus

Fo. 205 I may not dwelle As I 3ow say  
I must þis nyght go to my ffrende  
perfore good bretheryn I 3ow pray  
lett me not my wey to wende.

165

Cleophas

¶ Trewly from vs 3e xal not go  
3e xal abyde *with* us here styлле  
3our goodly dalyaunce plesyth us so  
We may nevyр haue of 3ow oure fylle  
We pray 3ow sere *with* herty wyлле  
All nyght *with* us abyde And dwelle  
more goodly langage<sup>1</sup> to talkyn vs tylle 170  
*and* of 3our good dalyaunce more ffor to telle.

175

lucas

¶ 3a brothyr cleophas be myn Assent  
lete us hym kepe *with* strenth *and* myght  
Sett on 3oure hand *with* good entent  
And pulle hym *with* us þe wey well<sup>2</sup> ryght 180  
The day is done sere *and* now it is nyght  
Why wole 3e hens now from us go  
3e xal abyde as I 3ow plyght  
3e xal not walke þis nyght vs ffro.

180

Cleophas

¶ This nyght fro us 3e go not Away  
we xal 3ow kepe be-twen us tweyne  
to vs perfore 3e sey not nay  
but walke *with* us þe wey is pleyne. 185

185

<sup>1</sup> The second *g* is written over another letter.

<sup>2</sup> Or well—the vowel is blotted.

Christus

Sythyn 3e kepe me *with myght and mayn*  
*With herty wyfl* I xal abyde.

190

lucas

of *3our* abydyng we be fulfayn  
 no man more wel-kom · in *his* werd wyde.

Cleophas

Fo. 205<sup>v</sup> ¶ Off oure maystyr Cryst Jhesu  
 Ffor 3e do speke so mech good  
 I loue 3ow hertyly trust me trew  
 he was bothe meke *and* mylde of mood  
 Of hym to speke is to me food  
 If 3e had knowe hym I dare wel say  
 And in what plyght *with* hym it stood  
 3e wold haue thought on hym many A day.

195

200

lucas

¶ Many A day 3a · 3a · i-wys  
 he was a man of holy levyng  
 Thow he had be *pe* childe of god in blys  
 bothe wyse *and* woundyrfull was his werkyng  
 Put Aftre *3our* labour *and* feire walkyng  
 takyth *his* loff *and* etyth sum bred  
 And than wyl we haue more talkyng  
 Of Cryst oure maystyr *pat* is now ded.

205

Christus

¶ Eeth mery *and* glad *with* hert flul fre  
 ffor of cryst jhesu *pat* was *3our* ffrende  
 3e xal haue tydyngys of game *and* gle  
*with-inne* A whyle or 3e hens wende  
*with* myn hand *his* bred I blys  
 And breke it here as 3e do se  
 I 3eve 3ow parte Also of *his*  
 this bred to ete *and* blythe to be.

210

215

*hic subito discedat christus ab oculis eorum.*

[Cleophas]

Fo. 206 ¶ A mercy god what was oure happe  
 was not oure hert *with* loue brennyng  
 Whan cryst oure mayster so nere oure lappe  
 Dede sitte *and* speke such suete talkyng

220

<sup>1</sup> No name of speaker in the MS.

He is now quyk *and* man lyvenge  
*pat* fyrst was slayn *and* put in grave  
 now may we chaunge all oure mornynge  
 Ffor oure lord is resyn his seruau<sup>nt</sup>ys to saue.

Lucas

¶ Alas for sorwe what hap was this  
 Whan he dyd walke *with* vs in way  
 he *prevyd* by scripture ryght wel i-wys  
*pat* he was resyn from vndyr clay  
 We trustyd hym not but evyr seyde nay  
 Alas for shame why seyde we so  
 he is Resyn to lyve *pis* day  
 out of his grave oure lord is go.

225

230

Cleophas

¶ I latt us here no lengere dwelle  
 but to oure bretheryn *þe* wey we wende  
*With* talys trewe to them we telle  
 that cryst doth leve oure mayster *and* fiende.

235

lucas

I graunt *þer-to* *with* hert ful hende  
 lete us go walke forthe in oure way  
 I am ful joyfull in hert *and* mende  
*pat* oure lord levyth *pat* fyrst ded lay.

240

Cleophas

¶ Now was it not goodly don  
 of cryst jhesu oure mayster dere  
 he hath *with* us a large wey gon  
 And of his vprysyng he dede us lere  
 Fo. 206<sup>v</sup> Whan he walkyd *with* us in fere  
 And we supposyd hym both dede *and* colde  
*pat* he was A-resyn ffrom vndyr bere.  
 be holy scripture *þe* trewth he tolde.

245

lucas

¶ Ryght lovyngely don for-sothe this was  
 What myght oure mayster tyl us do more  
 Than us to chere *pat* fforth dede pas  
*and* ffor his deth we murnyd ful sore  
 Ffor loue of hym oure myrthe was lore  
 We were ffor hym ryght hevy in herte  
 but now oure myrth he doth restore  
 Ffor he is resyn bothe heyl *and* qwert.

250

255



Cleophas

¶ That he is þus resyn I haue grett woundyr  
 An hevy ston ovyr hym þer lay  
 how shulde he breke þe ston A-soundyr  
 þat was deed *and* colde in clay  
 Euery man þis mervayle may  
 And drede þat lord of mekyl myght  
 but ȝit of þis no man sey may  
 Ffor we haue seyn hym<sup>1</sup> *with* opyn syght.

260

lucas

¶ That he doth leve I woot wel this  
 he is A-resyn *with* flesch *and* blood  
 A levynge man for-sothe he is  
 þat rewly was rent upon a rood  
 Añ heyl dere brothyr *and* chaunge ȝour mood  
 Ffor cryst doth levyn *and* hath his hele  
 We walkyd in wey *with* cryst so good  
*and* spak *with* hym wurdys fele.

265

270

Cleophas<sup>2</sup>

Fo. 207 ¶ Evyn tyll Emawus þe grett castell  
 ffrom jerusalem *with* hym we went  
 Syxti ffurlonge as we ȝow telle  
 we went *with* hym evyn passent  
 he spak *with* us *with* good entent  
 þat Cryst xuld leve he tolde tyll us  
 And provid it be scripture verament  
 trust me trewe it is ryght thus.

275

278

*vade worlych*<sup>3</sup>*not<sup>a</sup> worlych*

lucas

¶ ȝa *and* whan he had longe spokyn vs tyll  
 he wold ffrom vs agon his way  
*with* strenght *and* myght we keptyn hym styll  
 And bred we tokyn hym to etyn in fay  
 he brak þe loff As Evyn on tway  
 As ony sharpe knyff xuld kytt<sup>4</sup> breed  
 þer-by we knew þe trewth þat day  
 þat cryst dede leve *and* was not deed.

285

<sup>1</sup> The *y* is written over some other letter—? a half-written *e*.

<sup>2</sup> Under *Cleophas* in the bottom margin is written and smudged out *Vade Worlych*.

<sup>3</sup> These words seem to be written by the scribe of Ff. 95, 96.

<sup>4</sup> *be* crossed through after *kytt*.

Petrus<sup>1</sup>

¶ Now trewly serys I haue grett woundyr  
 of these grete merveylis *þat* ȝe vs telle 290  
 In brakyng of bred fful evyn A-soundyr  
 oure mayster ȝe knew · *and* lord ryght weñ  
 ȝe sey Cryst levith *þat* jewys dyd qwelle  
 tyñt us glad tydyngys þis is serteyn  
*and* *þat* oure mayster with ȝow so longe dede dwelle 295  
 it doth weñ preve *þat* he levith a-geyn.

¶ A brother Thomas we may be ryght glad  
 of these gode Novell *þat* we now haue  
 þe grace of oure lorde god is ouer vs all sprad  
 Oure lord is resyn his senauntys<sup>2</sup> to saue. 300

Thomas

Fe. 207<sup>v</sup> Be in pes petyr þou gynnyst to rave  
 thy wurdys be wantowne *and* ryght vnwyse  
 how xulde A deed man *þat* deed lay in grave  
 with qwyk flesche *and* blood to lyve ageyn ryse.

Petrus

¶ ȝis Thomas dowte þe not oure maystyr is on lyve  
 Record of Mawdelyn *and* of here systerys too 305  
 Cleophas *and* lucas þe trewth the ffor to contrive  
 Ffro jersusalem to Emaws with hym dede they go.

Thomas

I may nevyr in hert trust *þat* it is so  
 he was ded on cros *and* colde put in pitt 310  
 kept with knyhtys iiij. his grave sealyd Also  
 how xulde he levyn Ageyn *þat* so streyte was shitt.

Petrus

¶ Whan Mawdelyn dede tell us *þat* cryst was a-resyn  
 I ran to his graue *and* Johan ran with me  
 In trewth þer we fflownde he lay not in presyn<sup>3</sup> 315  
 gon out of his graue *and* on lyve þan was he  
 Therfore dere brother thomas I wole rede the  
 Stedfastly þou trust *þat* cryst is not deed

<sup>1</sup> *Nota Worlych* is again written under this name of speaker, and crossed through.

<sup>2</sup> So in MS.

<sup>3</sup> This *y* is written over an *o*.

Ffeythfully be-leve a qwyk man þat he be  
A-resyn from his deth by myght of his godhed.

320

Thomas

¶ I may nevyr be-leve these woundyr merveles  
tyl þat I haue syght of Euery grett wounde  
and putt in my ffyngyr in place of þe nayles  
I xal nevyr be-leve it ellys ffor no man on growunde  
And tyll þat myn hand þe sperys pytt hath fowunde 325  
Which dede cleve his hert and made hym sprede his blood  
I xal nevyr be-leve þat he is qwyk and sownde  
In trewth whyl I knowe þat he was dede on rood.

Petrus

Fo. 208 ¶ Cryst be þi comforte and chawnge þi bad witt  
Ffor ffeyth but þou haue þi sowle is but lorn 330  
With stedfast beleve god enforme þe ȝitt  
of A meke mayde As he was ffor us born.

Christus

Pees be Amonge ȝow · be-holde how I am torid  
take hede of myn handys my dere brothyr thomas.

Thomas

My god and my lorde nyght and every morn 335  
I<sup>1</sup> Aske mercy lorde ffor my grett trespas.

Christus

¶ Be-holde wele thomas my woundys so wyde  
which I haue sufferyd ffor Alȝ mankynde  
Put þin hool hand in to my ryght syde  
And in myn hert blood þin hand þat þou wynde 340  
So ffeythfull a ffrend were mayst þou fynde  
be stedfast in feyth be-leve wel in me  
be þou not dowtefful of me in þi mynde  
but trust þat I leve þat deed was on A tre.

Thomas

¶ my lord and my god with syght do I se 345  
þat þou art now quyk which henge deed on rode  
more feythful þan I · ther may no man be  
Ffor myn hand haue I wasch in þi precyous blode.

Christus

Ffor þou hast me seyn þerfore þi ffeyth is good  
but blyssyd be tho of þis þat haue no syght 350

<sup>1</sup> *Al* first written and crossed out after *I*.

And be-leve in me they ffor heire meke mood  
 Shafl com in to hefne my blysse þat is so bryght.

Thomas

- Fo. 208<sup>v</sup> ¶ As A ravaschyd man whos witt is all gon  
 grett mornynge I make ffor my dredfful dowte  
 Alas I was dowteful þat cryst from vndyr stou- 355  
 be his owyn grett myght no wyse myght gon owte  
 Alas what mevyd me thus in my thought  
 my dowtefful be-leve ryght sore me Avexit  
 the trewth do I knowe þat god so hath wrought  
 Quod mortuus et sepultus nunc resurrexit<sup>1</sup>. 360
- ¶ He þat was bothe deed and colde put in grave-  
 to lyve is A-resyn<sup>2</sup> by his owyn myght  
 In his dere herte blood myn hand wasch I haue-  
 Where þat þe spere poynt was peyn-fully pyght  
 I take me to feyth ffor-sakyng Afl vn-ryght 365  
 þe dowte þat I had flul sore me Avexit  
 Ffor now I haue seyn with ful opyn syght  
 Quod mortuus et sepultus nunc resurrexit.
- ¶ I trustyd no talys þat were me tolde  
 tyfl þat myn hand dede in his hert blood wade- 370  
 My dowte doth Aprevyn cryst levynge flul bolde  
 And is a grett Argument in feyth us to glade  
 þou man þat seyst þis ffrom feyth nevyr þou ffade  
 my dowte xal evyr chere the || þat sore me Avexit  
 trust wele in cryst þat such meracle hath made 375  
 Quod mortuus et sepultus nunc resurrexit.
- ¶ The prechyng of petir myght not conuerte me  
 tyfl I felyd þe wounde þat þe spere dyde cleve  
 I trustyd nevyr he levyd þat deed was on A tre  
 tyfl þat his herte blood dede renne in my sleve 380
- Fo. 209 Thus be my grett dowte · oure feyth may we preve  
 be-hold my bloody hand · to feyth þat me Avexit

<sup>1</sup> *Surrexit* apparently first written, and the initial *r* with a blotted over-written letter added. This line, in this stanza only, is written in slightly larger form.

<sup>2</sup> A small fragment of printed paper adhering to the MS. hides the last stroke of the *n*.

be syght of þis myrroure · ffrom feyth not remeve  
 Quod mortuus et sepultus nunc resurrexit.

¶ Thow þat Mary Magdalyn in cryst dede sone be-leve 385  
 And I was longe doweftful ȝitt putt me in no blame  
 Ffor be my grett dowte oure ffeyth we may preve  
 Azens all þe Eretykys<sup>1</sup> þat speke of cryst shame.  
 Truste wel *Jhesu* cryst · þe jewys kyllyd the same  
 The ffende hath he fferyd · oure feyth<sup>2</sup> þat evyr a-vexit 390  
 To hevyn ȝow brynge · and saue ȝow all in same  
 That mortuus et sepultus Iterum resurrexit. Amen.

[Remainder of Fo. 209—4½ inches—and Fo. 209<sup>v</sup> left blank.]

Scribble on Fo. 209. *That mortuus et se.*

Scribble on Fo. 209<sup>v</sup>. *hic Incipit Ascencio.*

Fo. 210 hic incipit Ascencio domini nostri · cum maria et vndecim  
 [W quire] *discipulis et duobus angelis sedentibus in albis et Jhesus dicit*  
*discipulis suis &c.*<sup>3</sup>

¶ Jhesus  
 39

Pax vobis<sup>4</sup> · Amonge ȝow pes  
 bothe love and reste and charyte  
 Amonge All vertues lete it not ses  
 Ffor Amonge All vertues prynspal his he  
 ȝe be to blame I may wel preve 5  
 Ffor I wyl vse to ȝow wordys pleyn  
 þat ȝe be so hard of herte to be-leve  
 þat from deth to lyve I am resyn Ageyn  
 Not-with-stondynge As ȝe knowe serteyn  
 to ȝow viij sythys · Aperyd haue I 10  
 be soundry tymes the trewth to seyn  
 and þis is þe ix · tyme sothly  
 Evyn and no mo  
 but Now sum mete  
 A-non doth gete 15  
 Ffor I wyl Ete  
 with ȝow And goo

<sup>1</sup> The *y* of the final syllable has been written over an *i*.

<sup>2</sup> Written *feyyth* with first *y* marked for deletion.

<sup>3</sup> The title and stage direction are written as one in the MS.

<sup>4</sup> *Pax vobis* is written in larger form.

¶ My dyseyples here what I sey  
 And to my wourdys 3evyth Attencion  
 From jerusalem loke 3e go nott Awey 20  
 but mekely A-bydyth my fadyres promiscion  
 Off whiche be my mowth 3e haue had informacion  
 whyll bodyly *with* 3ow I was dwellynge  
 Ffor johan Sothly ffor mannys Saluacion  
 Onlye in watyr was me baptysynge 25  
 but I 3ow be-hete?  
*With-inne* ffewe days *pat* 3e  
 Fo. 210<sup>v</sup> In þe holy goost xul baptyzid be  
 therfore rysyth up *and* ffolwyht me  
 On-to þe mownte of Olyvete. 30

Jacobus maior

¶ O lord vowche-saff vs for to telle  
 If þou wylt now *with-owte* more delay  
 restoryn þe kyngdam of israel  
 And 3eve vs þe joye lord *pat* lestyth Ay.  
 Jhesus  
 Serys þe tymes *and* þe monthis knowe 3e ne may 35  
 whiche my fadyr hath put in his owyn power  
 but 3e xul take *with-in* short<sup>1</sup> day  
 of þe holy goost þe vertu cler  
 thorwe whiche xul 3e  
 In jerusalem And in jury 40  
 And more ovyr Also in samary  
 And to þe worldys ende vttyrly  
 My wyttnes only be.

¶ lovyth no wrath nor no wronge  
 but levyth in charyte *with* mylde stevynd 45  
*With* myrthe *and* melody *and* Aungeñ songe  
 now I stey streyte ffrom 3ow to hevyn.

*hic Ascendit ab oculis eorum et in celo cantent etcetera.*

Angelus

¶ Returnyth ageyn to 3our loggyng  
 to jerusalem ffor he wyl thus  
 his promys mekely þer Abydyng 50

<sup>1</sup> The *t* is blotted and written again—small—above the line.

- Ffor dowteles þis forseyd jhe<sup>us</sup>  
 Whiche from þow is take.<sup>1</sup>
- Fo. 211 In a clowde As 3e hym seyð  
 Steyng vp so xal comyn A-geyð  
 Of Al mankynde þis is serteyn 55  
 jugement xal he make.<sup>2</sup>
- ¶<sup>3</sup> O 3e bretheryn Attendyth to me  
 And takyth good hede what I xal seyð  
 it be-hovyth þe scripture ffulfyllyd to be  
 þat of dauid was seyð *with* wourdys pleyn 60  
 Of judas whiche was þe gyde serteyn  
 Of hem þat cryst slow cruelly  
 Which Aftyr ffrom deth ros vp ageyð  
*and* hath abedyn in erthe · fful days fourty  
*and* Aftyr All this 65  
 Before oure eye.<sup>4</sup>  
 in A bryght skye  
 he dede up styte.  
 to hevyn blys.
- ¶ This seyð judas was Amonges us 70  
 noumbryd Apostyll *and* had lych dygnyte  
 but whan he be-trayd oure lord jhesus  
 he hynge hym-self vpon A tre  
 in whos sted muste nedys ordeyned be  
 A-nother oure noumbre ffor to restore 75  
 On of þo whiche As weel knowe we  
 han be conuersaunt here longe before  
*in oure company*  
 Whiche xal wyttnes.<sup>5</sup>  
 berun expresse.  
 to more *and* lesse.  
 of crystys resurrexiō stedfastly. 80

<sup>1</sup> *Hic ascendit ab oculys* is scribbled at the bottom of the page.

<sup>2</sup> There is a larger space than usual between this and the next speech.

<sup>3</sup> This paragraph sign is slightly more elaborate.

<sup>4</sup> Lines 66 to 69 are written on two lines divided by the . stop.

<sup>5</sup> Lines 79 to 82 are similarly written.



*hic statuent duos joseph justum<sup>1</sup> et mathiam etcetera.*

Fo. 211<sup>v</sup> ¶ O sovereyn lorde whiche of Every man

The hertys dost knowe most inwardly

With all þe lowlyness we may or kan

85

to þe we prey fful benygnely

That þou voweche-saff thorwe þi mercy

Vs hym to shewe · whiche in þis cas

þou lykyst to chesyn effectuously

To ocapye<sup>2</sup> þe lott of judas plas.

90

*hic dabunt sortes et cadet super Mathiam etcetera.*

Now gramercy lord

And to fulfille<sup>3</sup>

þin holy wylle

As it is skylle

We All Accorde.<sup>4</sup>

95

[Remainder of 211<sup>v</sup>—4½ inches—left blank.]

Fo. 212 ¶ *Modo de die pentecostes. Apostoli dicat<sup>5</sup> genuflectentes  
Spiritus sanctus descendat super eos etcetera.*

Petrus<sup>6</sup>

Andreas

jacobus major

40

¶ Honowre<sup>7</sup>

Wurchippe

and reverens

johannes<sup>7</sup>

Philippus

jacobus minor

Glorye<sup>7</sup>

Grace<sup>7</sup>

And goodnes<sup>7</sup>

Thomas

Bartholomeus

Symon

Dygnyte<sup>7</sup>

Vertu<sup>7</sup>

and excellence<sup>7</sup>

matheus

Judas

Matheas

Bewte<sup>7</sup>

Blyssynge

and bryghtnes

Petrus

Be to that lord heye wurthyne.

5

Andreas

Whiche hath performyd þat he vs hyght.

Jacobus major

And vs enbawmyd with suche swetnes.

<sup>1</sup> MS. just.

<sup>2</sup> Written in larger form.

<sup>3</sup> Lines 96 to 100 are written in two lines divided by parallel strokes.

<sup>4</sup> Scribbled under last line *modo de die* and *hic dabunt* so.

<sup>5</sup> So in MS.

<sup>6</sup> These names are written in red, in larger but not more elaborate letters.

<sup>7</sup> The name *Johannes* was first written to the right of *Jacobus major*, but was erased; and the number 40 is written over it.

Whiche to dyscrysse ffor passyth oure myght.

Johannes

This we All wel kenne.

Philippus

Now gracyous lord jhesu.

Jacobus minor 10

Conferme us in þi vertu.

Thomas

And graunt us grace evyr it to sew.

Bartholomeus

Sey we All togedyr Amen · Amen.

Symon

*Et omnes osculant terram.*

¶ Now ffelawys take hede ffor be my trewth  
þondyr syttyth A dronkyn ffelachepe.

primus judeus

To don hem good it were grett ruthe.

ij<sup>us</sup> judeus 15

3a I prey god 3eve hem all shenschepe.

iiij<sup>us</sup> judeus

fo. 212<sup>v</sup>  
[marked  
210]

Muste in here brayn so sclyly doth creppe  
þat þei chateryn And chateryn As they jays were.

i<sup>us</sup> judeus

3a were they ony wel browth A-sclepe  
it wore Almes to þe Revere hem to bere  
there hem to baptyze.

2<sup>us</sup> judeus 20

þat were as thynkyth me<sup>1</sup>  
A jentyll sport to se  
A bettyr game to be  
Cowde no man devyse.

i<sup>us</sup> judeus

25

Petrus

¶ Serys Alas what do 3e mene  
why scorne 3e now þus goddys grace  
It is no thyng as 3e do wene  
þer is no drunke man in þis place  
Where-fore ryght grett is 3owre trespass  
but syrrys lyst what it doth sygnyfye  
Ffulfyllyd is now to mannys solace  
Of Johel þe pregnaunt prophecye

30

<sup>1</sup> Lines 23 to 26 are written in two lines divided by parallel strokes.

In whiche þat he  
 That ȝe han seyn  
 In wourdys pleyn  
 Declaryth serteyn  
 Now blyssyd god be  
 Amen.

35

The remainder of 212<sup>v</sup>—2 $\frac{3}{4}$  inches—left blank. An interpolated quire—unmarked—begins with Fo. 213 (Ff. 213 to 222<sup>v</sup>). On Fo. 213 the words: ‘*The Lord be thanked for his g.*’ are written in a sixteenth-century hand. And there are some scribbled single letters.

On Fo. 213<sup>v</sup> the words *Ad mea facta* are copied in a contemporary hand from the beginning of the next play.

Fo. 214<sup>1</sup> *Ad mea facta pater assit deus et sua mater.*

Doctor

¶ **R**Yht worchepful souereynes · liketh yow to here  
 of the assumpcion of the gloryous moder mary  
 that seynt Jhoñ the euangelist · wrot and tauht as I lere  
 in a book clepid Apocriphum · wyth-outyn dyswary  
 At fourteen yer sche conseved cryste in hire matere clere  
 and in the fiftene yer sche chilyd · this avowe dar I  
 here lyvyng wyth that swete sone · thre and thretty yere  
 And after his deth in erthe · xii yer dede sche tary  
 Now acounte me thise<sup>3</sup> yeris wysely  
 and I sey the age was of this maide Marye  
 when sche assume above the ierarchye  
 thre score yer · as scripture dothe specyfye  
*legenda sanctorum* autorysyth this trewely.

41

¶ She was inhabith in Jure by the mounte of syon  
 after the assencion of hir sone · conseved in spoused  
 alle the holy placys in erthe · that criste duellyd<sup>4</sup> on  
 devouthly sche went hem · honouryng the godhed.  
 Fferste to the place there criste cristenyd was clepid *flum Jordoñ*  
 there he fastyd and takyn was · by malicious falshed  
 there he beryed was and roos · vittoryously alon  
 there he assendid alle hevenys · god in his manhed

5

10

15

20

<sup>1</sup> This play is written in a different handwriting from the body of the MS.

<sup>2</sup> This paragraph sign is small and appears an afterthought.

<sup>3</sup> This *s* is written over some other letter.

<sup>4</sup> The *e* omitted and written above the line.

Thus was sche occupyed I rede  
and meche sche was in the temple preyand  
now blissid mot sche be · we owe to be seyand  
how sche was assumpte · herc men schul be pleyand 25  
preyng you of audience · now ses and tak hede.

mi[ . . .

fo. 214<sup>v</sup> ¶ Pes now youre blaberyng in the develis name  
what lousy begchis mow ye not se  
owre worthy prynsis lo are gaderid in same  
that are statis of this lond · hye men of degre  
by there hye wisdam they schal now attayne 5  
how alle Jure beste gouernyd may be  
and of this pillid prechouris · that oure<sup>1</sup> lawis defame  
they schul ben slayn as they say · or fayn for to fle  
Wherfore in pes be ye  
and herkenyth on to hem moste stille I<sup>2</sup> 10  
ffor what boy bragge outh<sup>3</sup> · hym spilly I  
as knave wyth this craggyd knad · hym kylle I  
now herkenyth oure pryncis alle kneland on kne.

*Episcopus legis*

¶ Now ye prynsis<sup>4</sup> · I prest of the lave  
of this demaunde responcyon · I aske here anon 15  
ys there ony renogat among vs · fer as ye knawe  
or any that peruertyth the pepil · wyth gay eloquens alou  
yif there be we muste on to hem set awe  
for they feyne falsly oure feyth · hem preve I houre fon  
Sweche schul ben bounden vp be the beltys · til flyes hem  
blawe 20  
and gnaggyd vp by the gomys · tyl the devyl doth hem grone  
We may not won  
to sweche harlotis settyñ reddure  
that geynseyn oure lawe and oure scripture

<sup>1</sup> The *u* written over an erased *r*.

<sup>2</sup> *stilly* originally written, the *e* being written over the erased *y*. The rhyme line linking this with *spilly I* and *kylle I* passes through the following *I* which may therefore have been added.

<sup>3</sup> The *u* in this word appears a correction, and there are marks—possibly connected with the correction—under *o* and *t*.

<sup>4</sup> So in MS.

now let sere pryncis in purpure 25  
 In saynge of oure lawys now telle oñ.

*primus*<sup>1</sup> princeps

¶ Sere syn we slew hym · that clepid hym oure kyng<sup>2</sup>  
 and seyde he was goddis sone · lord ouer all  
 Syn his deth I herd of no maner rysyng  
 and lo yif he hadde levyd · he had mad vs his thraff. 30

*Episcopus*

Fo. 215 Therefore oure wysdam was to schortyn his endyng  
 Whoso clyme ouer hie · he hath a foule faff.

*ij<sup>us</sup>* princeps

ya yit of on thing I warne yow at the gynnyng  
 his dame is levyng mary that men call  
 Myche pepil halt hire wythaff 35  
 wherfore in peyne of represe  
 yif we Suffre hyre thus to relese  
 oure lawys sche schal make to myschefe  
 and meche schame don vs sche schaff.

*Episcopus*

¶ A sere ye ben bolde i-now · art thou ferd of a wenche 40  
 What trowyste that<sup>3</sup> sche myht don vs agayn.

*iiij* prince[ps]

Sere there are other in the contre that clenche  
 and prechyn he is levyng that we slewe they seyn  
 and yif they ben sufferyd thus this<sup>4</sup> will<sup>5</sup> bredyn a stench  
 for thorow here fayre speche oure lawys they steyn 45  
 and therfore devyse we now · vp on this pleyn bench  
 what is beste for to do · hem for to atteyn  
 we are but loste yif they reyn.

*Episcopus*

why let so than · sey me youre ententis.

*Prim[us]* . . .

let vs preson hem til here myht schent is. 50

*Secund[us]* . . .

bettyr is to slen hem wyth dentis.

<sup>1</sup> The *m* is obliterated by a smear of later ink.

<sup>2</sup> In this and the following three lines the rhyme words are joined by red lines instead of black. This occurs only on Fo. 163 elsewhere in this MS.

<sup>3</sup> The word has been corrected and is not clear—possibly *that* corrected to *than* or *thou*.

<sup>4</sup> The *is* is written over an erasure.

<sup>5</sup> *will* omitted and written over the line.

Terc[ius . . .

may best is to hang hem wyth peyn.

Ep[iscop[us

Fo. 215<sup>v</sup>

¶ Nay seris<sup>1</sup> nowth so · youre better a-vyse  
 haue in syth before · what after may tide  
 yif we slewe<sup>2</sup> hem · it wolde cause the comownys to ryse 55  
 and rathere the devyl sle hym · than we schulde that abid[e  
 But be that senstere ded mary that fise<sup>3</sup>  
 We shal brenne here body · and the aschis hide  
 and don here all the dispith · we can here devise  
 and than sle tho disciplis · that walkyn so wyde 60  
 and here bodyes devyde  
 halde ye not this beste as is sayde.

Primus

Wyth youre wysdam sere we are wel payed.

Episcopus

than ye knyhtis I charge yow beth arayed<sup>4</sup>  
 and ye turmentouris · redy that tyde 65

α When mary is ded  
 and but she deye the sunere · the devyl smyte of here hed.

*hic est maria in templo orans et dicens*

Maria

¶ O hye wysdam in youre dygne deyte  
 youre infynyth lovenesse mad oure saluacyon  
 that it lyst you of me sympilest · to take here humanite 70  
 Wyth dew obeschauns · I make you gratulacyon  
 and glorious lord and sone · yif it like youre benygnyte  
 nouth to ben displesid wyth my desideracyon  
 me longith to youre presense now conjunct<sup>5</sup> to the vnyte  
 Wyth all myn herte and my sowle · be natures excitacyon 75  
 To youre domynacyon  
 Ffor all creaturis in you don affye  
 and myche more owe I · youre moder be alye  
 syn ye wern born god · and man of my bodye  
 to desyre yowre presens · that were oure ferste<sup>6</sup> formacyon. 80

<sup>1</sup> A smear of later ink over *se*.

<sup>2</sup> The *s* is incomplete and the *e* is written over an erasure.

<sup>3</sup> Some word has been erased after *fise*.

<sup>4</sup> The *yed* is written over an erasure.

<sup>5</sup> An extra stroke of the *u* before *c* is perhaps cancelled.

<sup>6</sup> The *s* is written over some correction.

Sapientia

¶ My suete moderis preyere on to me doth assende  
 here holy herte and here love · is only on me  
 Wherfore aungyl to here thou schalt now dyssende  
 seyinge here sche shal comyn to myn eternyte.

Fo. 216 ¶ myn habundaunt mercy · on here I extende 85  
 resseyuynge here to joye · from worldly perplexite  
 and in tokyn ther of this palme now pretende  
 Seyinge here sche fere no maner <sup>1</sup> of diuercyte.

Angelus i[

By youre myth I dissende to youre moder in virginite.

Angelus ij[

Ffor qwyche message injoyeth the hefnely consorcyte. 90  
*hic descendet angelus ludentibus <sup>2</sup> citharis <sup>2</sup> et dicet marie*  
*primus A[ngelus*

¶ Heyl excellent prynces · mary most pure  
 Heyl radyant sterre · the sunne is <sup>3</sup> not so bryth  
 Heyl moder of mercy and mayde most mure  
 the blessing that god yaf Jacob vp on you now is <sup>3</sup> lyth.

Maria

Now wolcom bryth berde · goddis aungel I seuer <sup>4</sup> 95  
 ye ben messenger of all myhty · wolcom wyth my myhtis  
 I beseke you now say me · vp-on youre hie nortur  
 What is the very name · that to youre persone dith is.

Angelus

∞ What nedith you lady my name ben desyrand.

Maria

A yis gracypows aungyl I beseke you requyrand. 100  
 Angelus

¶ My name is gret and merveylous · treuly you telland  
 the hye god youre sone abidyth you in blis  
 the thrydde day hens · ye schul ben expirand  
 and assende to the presence · there my god youre sone is.

Ma[ria

Mercy and gromercy god now may I be seyand 105  
 thankyng you suete aungyl for this message i-wys.

<sup>1</sup> MS. *mau*.

<sup>2</sup> MS. *ludent cithar*?

<sup>3</sup> *is* written over the line; originally written after *bryth* and *lyth* respectively and erased.

<sup>4</sup> MS. *seu* or *seuer*; cf. *Seuere*, Fo. 221, l. 411.



An[gelus

In tokenyng where-of lady I am here presentand  
A braunce of a palme · owth of paradys com this  
α before youre bere god biddith it be bore.

Mari[a

now thanke be to that lord · of his mercy euermore.

110

Angel[us

¶ yowre meknesse youre lovenesse and youre hie lore  
is most acceptable in the trynite syth  
youre sete ryall in hefne apparaled is thore  
now dispose yow to deye · youre sone wyl thus rith.

Mar[ia

115

Fo. 216<sup>v</sup> I obbeye the *commaundement* · of my god here before  
but on thyng I beseke · that lord of his myth  
that my brether the appostelis · myht me be before  
to se me and I hem · or I passe to that lyth

α But they ben so deseuerid · me thynkyth it nyl be.

Angelus

120

A yis lady impossible to god nothyng trowe ye.

¶ Ffor he that sent Abbauc *with* mete to babylonye from Jure  
In to the lake of lyonys to danyel the prophete

b Se the same myht god make may the appostolis here mete

a be an her of his hed lo · so myhty was he <sup>1</sup>

¶ And therfore abasche you not lady · in yowre holy mende. 125

Maria

no more I do glorious aungyl in kynde.

¶ also I beseke my sone · I se not the fende  
What tyme outh of this word · I schal passe hens  
his horrible lok wold fere me so hende  
ther is no thyng I dowte · but his dredfull presens.

130

Angelus

What nedith <sup>2</sup> it to fere you empres so hende  
syn be the fruth of youre body · was convyete his vyolens  
that horrible serpent · dar not nyhyn youre kende  
and yowre blosme · schal make hym recistens  
that he schal not pretende  
Desyre ye outh ellys now rythis.

135

<sup>1</sup> So written in reverse order and so corrected in MS.

<sup>2</sup> *yow lady* first written after *nedith* and crossed through.

Maria

nouth but blessyd be my god in his myhtys.

Angelus

to yow I recomaunde me than · moste excellent in sithis  
and wyth this ageyn <sup>1</sup> to god I assende.

*hic ascendit* <sup>2</sup> *angelus.*

Maria

¶ Now lord thy swete holy name · wyth lovnese I blysse 140  
of qwyche hefne and erthe · eche tyme pshalmodyeth  
that it lykyth youre mercy <sup>3</sup> · me to you to wysse  
my sympil sowle in serteyn · youre name magnefyeth  
Now holy maydenys the *seruauntis* of god as I gysse  
I schal passe from this world · as the aungyl sertefyeth 145  
therfore to my sympil habitacyon · I telle you now this  
I *purpose* me to go · besekyng yow replyeth

Fo. 217 α And assedually wachith me be dayes and nythis.

Prima virgo

¶ We schal *gracyous* lady · wyth alle oure mythis  
schal ye from vs passe swete sonne of socoure 150  
that are oure sengler solas · radyant in youre lythis  
youre peynful absence · schal make me doloure.

virgo secunda

Moste excellent princes in all vertu that is <sup>4</sup> dith  
alle hefne and erthe · lady you doth honore  
We schal wachyn and wake as oure dewe *and* <sup>5</sup> ryth 155  
In-to the tyme ye passe to that hye toure  
with <sup>6</sup> [

Ma[ria

God thanke you and so do I  
now I wyl dispose me to this Jurne redy  
so wolde god my brether were here me by 160  
To bere my body · that bare jhesu oure savyoure.

*hic subito apparet sanctus Iohannes euangelista ante portam marie.*

Johannes

¶ A myrable god meeche is thy myth <sup>7</sup>  
many wonderis thou werkyst evyn as thi wyll is

<sup>1</sup> This *e* is corrected from an *a*.

<sup>2</sup> The *i* may have been written over an *e*.

<sup>3</sup> A miswritten letter crossed through before *mercy*.

<sup>4</sup> *is* written above the line, having been first written after *dith* and erased.

<sup>5</sup> *and* written above the line, an original *is* having been erased after *ryth*

<sup>6</sup> Some word (? *honore*) rhyming with *savyoure* cut away here.

<sup>7</sup> Some word (? *now*) is erased after *myth*.

In pheso I was prechlyng · a fer contre ryth<sup>1</sup>  
 and by a whyte clowde · I was rapt to these hyllys 165  
 here dwellyth cristis moder · I se wel in syth<sup>1</sup>  
 Sum merveyulous message is<sup>2</sup> comyñ that mayde tyff  
 I wyl go saluse that berde that in vertu is<sup>2</sup> moste brith  
 and of my sodeyn comyng · wete what is<sup>2</sup> the skele.

*hic pulsabit super portam intrante domum marie sibi<sup>3</sup> dicente*

α heyl moder mary mayden perpetuall. 170

Maria

¶ A wolcome mayde Johan · wyth all myn herte in specyall  
 Ffor Joye of youre presence myn herte gynnyth sweme  
 thynke ye not Johan how my child eternall  
 When he hynged on cros · sayd vs this tene  
 lo here thy sone woman · so bad he me you call  
 and you me moder · eche othir to queme 175  
 He betok you the gouernayl there of my body terestyall  
 on mayde to another as convenyens wold seme

FO. 217v α and now that gracyows lord · hath sent me yow sone.

Johannes

¶ Now good fayr lady · what is ther to done  
 tellyth the cause why I am heder sent. 180

Maria

swete sone Johan so wyll I a-none  
 oure lord god sent to me an aungyl<sup>4</sup> that glent  
 and sayde I schulde pass hens · where thre were in one  
 tho I askyd the aungyl to haue you present.

Johannes

A<sup>5</sup> holy moder schul ye from<sup>6</sup> vs gone 185  
 My brether of this tydyngis sore wyl repent *þ<sup>t</sup> ze schuld ben*  
 euer trybulacyoñ lord meche þu vs sendyst *Absent<sup>7</sup>*

<sup>1</sup> Some word (? now) is erased after *ryth* and *syth*.

<sup>2</sup> The *is* on each of these lines is written as a correction above the lines, having been originally written at the end of the lines and erased.

<sup>3</sup> MS. *s* with overwritten *i*.

<sup>4</sup> An original *e* changed to *y*.

<sup>5</sup> A small *a* changed to a large.

<sup>6</sup> *from* corrected to *from*.

<sup>7</sup> This, the missing ninth line of the stanza, is written in the right-hand margin in a different hand—apparently that of the scribe of the rest of the MS. The same words were written in the opposite margin by the scribe of this play, and crossed through in red ink—*ye schulde . . . bsen . . .* is legible.

<sup>b</sup> and now oure Ioye thy moder to take thou pretendist <sup>1</sup>

<sup>a</sup> thou oure mayster and oure comfort froñ <sup>2</sup> us ascendist  
thanne all oure comfort is from us detent

190

<sup>a</sup> but what seyde then <sup>3</sup> aungyl moder on-to you more.

Maria

¶ he brouth me this palme from my sone thore

qwyche I beseke as the aungyl me had

that a-forn my here · by you it be bore

saynge my dirige · devouthly and sad

195

<sup>a</sup> Ffor Johan I haue herde the Jewys · meche of me spelle.

Johannes

A good lady what likyth it you to telle.

Maria

¶ Secretly they ordeyne in here conseytis felle

When my sowle is paste where god is liste <sup>4</sup> is

to brenne my body · and schamly it quelle

200

For Jhesu was of me born · that they slew with here fistis

And therfore I beseke you Johan · both flech and felle

Helpe I be beryed · for yn yow my tryst is.

Johannes

Ffere yow not lady · for I schal wyth you duelle

wolde god my brether were here now and wyst this.

205

*hic subito omnes apostoli congregentur ante portum* <sup>5</sup> *mirates.*

Petrus <sup>6</sup>

¶ A holy brether wyth grace · be ye met here now

lord god what menyth · this sodeyne congregacyon

now swete brother powle wyl ye take this vp-on yow

preye to god for vs all · we may have relacyon.

Paulus

Fo. 218 Good brother <sup>7</sup> peter <sup>8</sup> how schuld I here pray now

210

that am lest and most vnworthy of this congregacyon <sup>9</sup>

I am not worthy to ben clepyd apostle sothly I say yow

<sup>1</sup> So written in reverse order and so corrected in MS.

<sup>2</sup> So in MS. for *from*.

<sup>3</sup> So in MS.

<sup>4</sup> *Wyth* first written and crossed through in red ink; *liste* written above the line by the scribe.

<sup>5</sup> So in MS.

<sup>6</sup> *Petrus* written as name of speaker against preceding stage direction and crossed through.

<sup>7</sup> The *e* is written in between *h* and *r* as if a correction.

<sup>8</sup> *Powle* first written and crossed through.

<sup>9</sup> MS. *congregacyon*.

α Ffor as a woodman ageyn holy chereche I mad per-secueyoñ  
but neuertheles I am the grace of god in that þat<sup>1</sup> I am lo.

Petrus

A gret is youre lownesse poule brother euer-mo.

215

Paulus

¶ the keyes of hevene peter · god hath you betake<sup>2</sup>  
and also ye ben peler of lith · and prynce of vs all  
it is most sitting to you this preyere to make<sup>2</sup>  
and I vnworthy wyth yow · preyen here schaff.

Petrus

I take this vp-on me poule for youre sake<sup>2</sup>  
now almythty god that sittiste · aboue cherubyn halle  
In sygne of thyn holy cros · oure handis we make<sup>2</sup>  
besekyng thy mercy · may vp-on vs falle

220

α And why we ben thus met yif it lyke vs lare.

Johannes

A holy brether alle welcom ye are

225

¶ Why ye be<sup>3</sup> met here I schal you declare  
Ffor mary goddys moder by message is sent  
that from this wrechid world · to blysse sche schal fare  
and at here deying sche desyryth to haue vs present.

Petru[s

230

A brother Johan we may syhyn and care  
yif it displese not god · for these tydyngis ment.

Paulus

Fforsothe so we may hevyin euermare  
that oure moder and oure comfort schuld ben vs absent

α but neuertheles the wyl of god fulfyllid mot be.

Johannes

¶ that is wel seyð poule but her-of be-war ye  
that non of you for here deth schewe hevy speche  
Ffor a-non to the Jewys it schuld than notyd be  
that we were ferd of deth and that is<sup>4</sup> a-geyn that we teche  
Ffor we seyn all tho belevyn in the hol Trynyte  
they schul ever leve and nouth deye this truly we preche  
And yif we make hevynesse for here than wyl it seyð be

235

240

<sup>1</sup> The thorn letter þ is used here for the only time in the MS. except in two notes on Ff. 144<sup>v</sup> and 145; the form y is otherwise used.

<sup>2</sup> Some erasure (? now) has been made at the end of each of these lines before the rhyme lines were drawn; cf. ll. 360, 2.

<sup>3</sup> sent first written after be and crossed through.

<sup>4</sup> Omitted and written over the line.

lo yone *prechouris* to deye · they fere hem ful meeche  
 Fo. 218<sup>v</sup> α And therfore in god now beth glad *enerychoñ*.

Petrus

¶ We schal don as ye sey vs holy brother Johan  
 now we beseke you let vs se · oure<sup>1</sup> moder marie.

245

Johannes

now in goddys name to here<sup>2</sup> than all let vs gon  
 Sche wyl ben ful glad to se · this holy companye.

Petrus

Heyl moder and maydyn · so was neuer non  
 but only ye most blissid treulye.

Paulus

250

heyl incomparabil quen · goddis holy tron  
 of you sprenge salvacyoñ · and all oure glorie  
 heyl mene for mankynde · and mendere of mys<sup>3</sup>.

Maria

¶ A wyth all myn hol herte brether ye are wolcom i-wys  
 I beseke you now to telle me · of youre sodeyne metyng.

Petrus

In dyueris contreys we prechid · of youre sone and his blis 255  
 Diueris clowdys eche of vs was · sodeynely curyng  
 w<sup>4</sup> in on were brouth before youre yate here i-wys  
 the cause why no man cowde telle of oure comyng.

Maria

now I thanke god of his mercy · an hy merakle is this  
 now I wyl telle yow the cause · of my sonys werkyng

260

α I desyrid his bodily presence to se.

Johannes

no wonder lady · thow so dede ye.

Maria

¶ Tho my sone jhesu · of his hye pete  
 sent to me an aungyl · and thus he sayd  
 that the thredde nyth I schuld assende to my sone in deite 265  
 thanne to haue youre presence brether · hertly I prayed  
 And thus at my request · god hath you sent me.

Petrus

Wys gracyous lady · we are ryth wel payed.

Maria

blissid brethere I beseke you than tent me

<sup>1</sup> A capital *M* crossed through after *oure*.

<sup>2</sup> *let* first written and crossed through after *here*.

<sup>3</sup> A paragraph sign has been erased at the beginning of the line.

<sup>4</sup> So in MS. for *we*.



- now wyl I rest me in this bed · that for me is rayed 270  
 α Wachith me besily wyth youre laumpys and lithtis.  
 Paulus  
 We schal lady redy all thyng for you dith is.  
 Maria  
 ¶ now sone schul ye se what god is myth is  
 my flech gynnyth feble be nature.  
*hic erit decenter ornatus in lecto.*<sup>1</sup>  
 Petrus  
 219 Brether eche of you a candele takyth now rithis 275  
 And lith hem in haste whil oure moder doth dure  
 and bisyli let vs wachyn in this virgyne sythis  
 That when oure lord comyth in his spoused pure  
 he may fynde vs wakyng · and redy wyth oure lithtis  
 for we knowe not the hour of his comyng now sure 280  
 α and yn clenness alle · loke ye be redy.  
 Maria  
 ¶ A swete sone Jhesu now mercy I cry  
 ouer alle synful thy mercy let sprede.  
*hic dissendet dominus cum omni celesti curia et dicet*  
 Dominus  
 the voys of my moder me nyhith fulny  
 I am dyssend on to here of whom I dede sede. 285  
*hic cantabunt organa.*  
 Maria  
 ¶ A wolcom gracyous lord · Jhesu sone and god of mercy  
 an aungyl wold a ssuffysed me hye kyng at this nede.  
 Dominus  
 In propure persone moder I wyl ben here redy  
 Wyth the hefnely quer yowre dirige to rede  
 ✕ Veni tu electa mea *et* ponam in te thronum meum 290  
 quia concupiuit rex speciem tuam.  
 Maria  
 ✕ Paratum cor meum deus paratum cor meum  
 cautabo *et* psalmum dicam domino.  
 Apostoli  
 ✕ hec est que nesciuit thorum in delictis  
 habebit requiem in respectu *animarum sanctarum.* 295  
 Maria  
 ✕ Beatam me dicent omnes generaciones  
 quia fecit michi magna qui potens est *et sanctum nomen eius.*

<sup>1</sup> This stage direction is not underlined in red.



Dominus

¶ Veni de libano sponsa mea veni Coronaberis.

Ecce venio quia in capite libri scriptum est de me  
vt facerem voluntatem tuam deus meus  
quia exultauit spiritus meus in deo salutari meo<sup>1</sup>.

300

*hic exiet anima marie de corpore in sinu dei.*

Dominus.

Fo. 219<sup>v</sup> ¶ Now com my swete soule in clennesses most pure

and reste in my bosom<sup>2</sup> brithtest of ble  
alle ye myn apostelis · of this body taketh cure  
In the valle of Josephat · there fynde schul ye

305

A grave new mad for maryes sepulture  
there beryeth the body wyth all youre solempnite  
and bydyth me there styлле thre dayes severe<sup>3</sup>  
and I schal pere ageyn to yow · to comfort your aduercyte  
Wyth this swete soule now from you I assende.

310

Petrus

In oure tribulacyones<sup>4</sup> lord thou vs defende  
We haue no comfort on<sup>5</sup> erthe · but of the alon  
O swete soule of mary prey thy sone vs defende  
haue mynde of thy pore brether · when thou comyst to pi tron.

Chorus martyrum

¶ Que est ista que ascendit de deserto

315

deliciis affluens innixa super dilectum suum.

Ordo angelor[um]

¶ Ista est speciosa inter filias Jerusalem sicut vidistis eam

plenam caritate et dilectione sic que in celum gaudens suscipitur  
et a dextris filii in trono glorie collocatur.

*hic cantabit omnis celestis curia.*

Prima virgo \*

¶ ¶ Now suster I beseke you · let vs do oure attendaunce

320

and wasche this gloryous body · that here in oure sith is  
as is the vse among vs wyth-outyn ony varyaunce  
now blessid be this persone that bar god of mythtis.

<sup>1</sup> MS. apparently *mes*.

<sup>2</sup> *brist* miswritten after *bosom* and crossed through.

<sup>3</sup> So in MS. for *seuere*? = *sure*, rhyming with *pure*, *cure*, *sepulture*.

<sup>4</sup> MS. *tribulacyons*.

<sup>5</sup> Or *in*.

\* *prima virgo* is written as name of speaker against the preceding stage direction and crossed through in red.

Secunda virgo

I am redy suster wyth all myn hol affyaunce  
to wesche and worschepe · this body so brith is 325  
alle creaturys therto owyn dew obeschauce  
ffor this body resseyved · the holy gostis slithtis.

*et osculabunt corpus marie.*

Johannes

¶ Now holy brother peter · I hertely you pray  
to bere this holy palme · before this glorious body  
Ffor ye ben prince of apostelis · and hed of oure fay 330  
therefore it semyth you best to do this offis treuly<sup>1</sup>.

Petrus

Fo. 220 Sere and ye slept on cristis brest · seyng all celestly  
ye are goddis clene<sup>2</sup> mayde · wyth-outyn ony nay  
this observaunce is most like · you to do dewly  
Wherfore tak it vpon you · brother we pray. 335

σ and I schal helpe for to bere the bere.

Paulus<sup>3</sup>

¶ and I peter wyth oure brether in fere  
this blessid body schal helpe to the ground  
this holy cors now take we vp here  
Seyng oure observaunce · wyth devouth sound. 340

*hic portabunt corpus versus sepulturam cum eorum luminibus.*

Petru[s]

¶ Exiit israel de egipto · domus iacob de populo barbaro. Alleluia.

Apostoli

¶ Ffacta est iudea sanctificacio eius israel potestas eius. Alleluia.

*hic angeli dulciter cantabunt in celo · Alleluia.*

Episcopus

¶ herke sere princys · what noyse is all this  
the erthe and the eyer · is ful of melodye  
I herde neuer er · swyche a noyse now i-wys 345  
con ye outh say · what they signefye.

primus princeps

I not be my god that of myht meche is  
What-sumeuer they be · hougely they crye  
I am aferd<sup>4</sup> there wyth be sum thyng a-mys  
It is good prevely among vs we spye 350  
wyth-owte.

<sup>1</sup> *tru* written before *treuly* and crossed out. <sup>2</sup> The *l* corrected from an *h*.

<sup>3</sup> Name not looped in red ; perhaps added in a different ink.

<sup>4</sup> The *a* is squeezed in between the *m* of *am* and the *f* of *ferd*.

*Secundus princeps*

Now I haue levyd this thre skore yer  
 but sweche another <sup>1</sup> noyse · herd I neuer er  
 myn herte gynnyth ogyl · and quake for fer  
 there is sum newe sorwe · sprongyn I dowte. 355

*Tercius princ[eps]*

¶ ya that there is sothly I say yow  
 the prophetis moder <sup>2</sup> mary is ded  
 the disciplis here beryn in gret aray now  
 and makyn alle this merthe in spyth of oure hed.

*Episcopus*

ffy on yon <sup>3</sup> lousy doggys · they were better nay <sup>4</sup> 360  
 outh harrow · the devyl is in myn hed  
 ye dodemvsyd prynces · faste yow aray <sup>4</sup>  
 or I make avow · to mahound youre bodyes schul blede

Fo. 220<sup>v</sup>

Now that quene is ded  
 ye coward knytnys in plate 365  
 and ye tormentours · thryfe schul ye late  
 Ffaste harlotys · go youre gate  
 and brynge me that bychyd body I red.

*Primus princeps*

¶ dowte you not sere byschop in payne of repref  
 We schal don schame to that body · and to tho prechours. 370

*Secundus*

Sere I schal geyne tho glabereris or gramly hem gref  
 tho teynt tretouris schul teue · yif my loke on hem louris.

*Tercius princeps*

To hurle wyth tho harlotys · me is ful lef  
 I schal snarle <sup>5</sup> tho sneveleris · wyth rith scharp schowris.

*Episcopus*

hens than a devylis name · and take me that thef 375  
 and brnge <sup>6</sup> me that bygyd body · evyn to-fore these touris  
 and here disciplis ye slo  
 hye you hens harlotys at-onys  
 the devyl boyes mot breke youre bonys  
 Go stent me yone body wyth youre stonys 380  
 Outh harrow · al wod now I go.

<sup>1</sup> another first written and crossed through.<sup>2</sup> is first written after moder and crossed through.<sup>3</sup> Oryou. <sup>4</sup> Some erasure at the end of these two lines; cf. ll. 216, 218, 220, 222.<sup>5</sup> snrle first written and crossed through.<sup>6</sup> So in MS. ? bringe.

Secundus princeps

*hic descendunt principes cum suis ministris vt feroci percutientes petras cum eorum capitibus.*

¶ What devyl where is this mene  
I here · here noyse · but I se ryth nouth  
allas I haue clene lost my poste  
I am ful wo · mad is my powth.

385

Tercius princeps

I am so ferd I wold feyn fle  
the devyl hym spede · hedyr me brouth  
I renne I rappe · so wo is me  
Wyndand wod wo hath me wrouth  
To deye I ne routh.

390

Primus princeps

A cowardis vpon you now fy  
are ye ferd of a ded body  
I schal sterte ther-to manly  
alle that company fere I ryth nouth.

Fo. 221 *hic saltat insanus af<sup>1</sup> feretrum Marie et pendet per manus.*

¶ Allas my body is ful of peyne  
I am fastened sore to this bere  
myn <sup>2</sup> handys are ser · bothe tweyne  
o peter now prey thy god for me here  
In cayfas halle · when thou were seyne  
And of the peter a mayde · acusid there  
I halpe the tho · now helpe me ageyne  
that I were hol · outh of this fere  
sum medycyñ me lere.

395

400

Petrus

I may not tend to the sere at this hour  
Ffor ocupacyoñ of this body of honour  
but neuertheles · beleue in Jhesu criste oure saveyour  
and that this was his moder that we bere on bere.

405

¶ I beleue in Jhesu mannys saluacyoñ.<sup>3</sup>

Petrus

In goddis name go doun than and this body honure.

<sup>1</sup> So in MS.

<sup>2</sup> A miswritten word (*hōdys*?) crossed through after *myn*.

<sup>3</sup> No name of speaker for the speech in MS.

Primus princeps

now mercy god and gromercy of this savaçyoñ 410  
In Jhesu and his moder to beleve euer I seuer.

Petrus

Than take yone holy palme · and go to þi nacyoñ  
and bid hem beleve in god yif they wyl be pure  
and towche hem ther wyth both hed · hand and facyoñ  
and of her sekenesse · they schal have cure 415  
and ellis in here peynys indure.

Primus princeps

Gromercy holy fader peter  
I schal do as ye me teche her  
thankyng god euer in my speche her  
Wyth hye repentaunce · and herte most mure. 420

*hic portabunt feretrum ad locum sepulture.*

Petrus

¶ Now holy brether this body let vs take  
and wyth alle the worschepe we may ley it in the graue  
kyssyng it alle atonys · for here sonys sake  
now insence ye · and we schal put here in this cave.

*hic ponent corpus in sepulcrum insensantes et cantantes.*

Johannes

Fo. 221<sup>v</sup> ¶ De terra plasmasti me *et* carne induisti me 425  
redemptor meus domine resuscita me in novissimo die.  
Now god blysse this body · and we oure synge make

*hic unanimiter benedicent corpus · In nomine patris et filii et spiritus sancti.*

the fruth that it bar oure soules schal saue  
Now reste we vs brether <sup>1</sup> vp-on this pleyne lake  
tyl from oure god and oure lord · tydyngis we haue 430  
Here must we belave.

Paulus

so muste we Johan as ye say  
thanne byde we here and pray  
besekyng hym of comfort taht best may  
restyng here abowtyn this graue. 435

<sup>1</sup> Or brother.

Primus princeps

*hic vadit princeps ad Iudeos cum palma.*

¶ ye Jewys that langour in this gret Infyrmyte  
belevyth in crist Jhesu and ye schal haue helthe  
throw vertu of this holy palme · that com fro the trinyte  
yowur sekenesse schal aswage · and restore yow to welthe.

Secundus princeps

I beleve in crist Jhesu · goddis soue in vnyte 440  
and forsake my mavmentryes · fals in here felthe

*hic tangat credentes cum palma et sanati sunt.*

A I thanke the gracyous lord · and thy moder of pete  
now are we hol of oure seknesse · and of oure foul belthe.

Tercius princeps

What harlotys forsake oure lawe.

Secundus princeps

So hald I best the do. 445

Tercius princeps

lens fro me in the develis name ye go  
I deye outh outh harro  
the wylde develys · mot me to drawe.

Primus demon

¶ herke belsabub and belyal sere sathan in the herne  
vs fettyn oure servauntis to this presoñ 450  
blow flamys of fer to make hem to brenne  
mak redy ageyn we com to this demon.

Secundus demon

Ffaste for tho harlotis now let vs renne  
to caste hem in this pet here that depe is adoñ  
they schal brenne and boyle and chille in oure denne 455  
go we now a dewelys name as faste as we moñ  
Harrow harrow · we com to towñ.

Primus demon

Drag we these harlotis in hye  
In to the pet of helle for to lye.

ij<sup>us</sup> demon

Gowe now helle houndis<sup>1</sup> ye crye 460  
Sere sathan may heryn oure soñ.

<sup>1</sup> MS. *hōñdis*. The similar flourish on the rhyme words *presoñ*, *adoñ*, *moñ*, *soñ* in this stanza might also mark a contracted *u*, but it occurs also in *towñ* and not in *demon* the other rhyme words.



Dominus

¶ Now aungyl and alle this court celestyall  
 In to herthe now discendith wyth me  
 to reyse the body of my moder terestyall  
 and bryng we it to the blysse of my deyte 465  
 α assent ye here to now the vnyte.

Angeli

ya for yowre hye mercy lord · al hefne makyth melode.  
*hic descendit et venit ad apostolos dicens* Dominus

¶ Pes be to yow alle · my postelis so dere  
 lo me here yowre lord · and youre god now rythtis.  
 Petrus  
 A wolcom criste oure comfort · in thy manhed clere 470  
 gret merveyulous god · mekyl now thy myth is.

Dominus

What worschepe and *grace* · semyth you now here  
 that I do to this body · mary that hythtis.

Johannes

lord as thou rese from deth · and regnyst in thyn empere  
 so reyse thou this body · to thy blysse that lyth is 475  
 vs semyth this ryth is.

Mychael

ya glorious god · lo the sowle here prest now  
 to this blissid body · likyth it you to fest now  
 hefne and erthe wold thynke this the best now  
 In as myche as sche bare you god in youre mythtis. 480  
*hic radit anima in corpus marie.*

Dominus

¶ Go thanne blyssid soule to that body ageyn<sup>1</sup>  
 arys now my dowe · my nehebour and my swete frende  
 tabernacle of Joye · vessel of lyf · hefnely temple to reyn  
 ye schal haue the blysse wyth me moder · that hath non ende  
 ffor as ye were clene in erthe · of alle synnys greyn 485  
 so schul ye reyne in hefne clennest in mend.

Maria

A endles worchepe be to you Jhesu · relecere of peyn  
 I and alle erthe may blisse ye com of owre kend  
 Lo me redy wyth you for to wend.

Fo. 222v

Dominus

A-bouen hefnys moder assende than we 490  
 In endles blysse for to be.

<sup>1</sup> This *e* has been corrected from an *α*.



Michael

Hefne and erthe now injoye may ye  
Ffor god throw mary is mad mannys frend  
*Et hic assendent in celum cantantibus organis.*

¶ Assumpta es maria in celum.

Dominus

Yow to worchepe moder · it likyth the hol trinyte 495  
Wherfore I crowne you here · in this kyndam of glory  
of alle my chosyn · thus schul ye clepyd be  
qwen of hefne · and moder of mercy.

Michael

Now blysid<sup>1</sup> be youre namys we cry  
ffor this holy assumpcyon · alle hefne makyth melody. 500

¶ Deo gracias.

The remainder of Fo. 222<sup>v</sup>—4 $\frac{3}{4}$  inches—left blank and Fo. 223. On Fo. 222<sup>v</sup> *Deo gratias* enclosed in flourished lines is scribbled in another hand. On Fo. 223 are the scribbled words: 'lo me redy with w<sup>t</sup> yow to wend'. Cf. line 489.

¶ hic incipit dies iudicii et Ihesu descendente cum Michael et

Fo. 223<sup>v</sup> <sup>2</sup> *Gabriele Archangelis et Michael dicet etcetera*<sup>3</sup>

[marked  
220]

¶ MICHAEL

42

S Vrgite: Añ men Aryse  
venite Ad iudicium

Ffor now is sett þe hy3 justyce  
And hath Assygnyd þe day of dom  
Rape 3ow redyly to þis grett Assyse 5  
bothe grett and smañ Añ An sum  
And of 3our Answere 3ow now Avyse  
What 3e xal sey · whan þat 3e cum  
3owre Ansuere ffor to telle  
Ffor whan þat god xal 3ow appose 10  
ther is non helpe of no glose  
the trewth fful trewlye he wyl tose  
And send 3ow to hevyn or helle.

Gabryel

¶ Bothe pope<sup>4</sup> prynce and prysste<sup>5</sup> with crowne  
Kynge and caysere and knyhtys kene 15

<sup>1</sup> The third letter is a *y* written over an *s* or vice versa.

<sup>2</sup> Original handwriting resumed.

<sup>3</sup> Title and stage direction written as one in the MS.

<sup>4</sup> This word is written in larger form.

<sup>5</sup> *prynce* first written and corrected.

Rapely 3e renne 3our resonys to rowne  
 Ffor this xal be þe day of tene  
 Nowther pore ne ryche of grett renowne  
 ne aȝ þe develys in helle þat bene  
 Ffrom þis day 3ow hyde now mowne 20  
 Ffor aȝ 3our dedys here || xal be sene  
 Opyonly in Syght  
 Who þat is fowndyn in deedly gylte  
 he were bettyr to ben hylte  
 in hendeles helle he xal be spylte 25  
 his dedys his deth xal dyght.

Fo. 224 *Omnes resurgentes subitus terram clamauit*<sup>1</sup> ha aa · ha aa · ha aa. ||  
*Deinde surgentes dicat*<sup>1</sup> ha aa etcetera.

¶ Ha aa cleue a-sundyr 3e clowdys of clay  
 A-sundyr 3e breke *and* lete vs pas  
 now may oure songe be wele-Away  
 þat evyr we synnyd in dedly trespas. 30

*Omnes demones clamant*<sup>2</sup>

Harrow *and* owt what xal we say  
 harrow · we crye owt And Alas  
 Alas harrow is þis þat day  
 to endles peyne þat vs must pas  
 Alas harrow *and* owt we crye 35

*Omnes anime resurgentes dicant etcetera*

A mercy lorde ffor oure mysdede  
 And lett þi mercy sprynge *and* sprede  
 but alas we byden in drede  
 It is to late to Aske mercye.

Deus

¶ Venite benedicti<sup>3</sup> || my bretheryn aȝ  
 Patris mei || 3e childeryn dere  
 Come hedyr to me to myn hyȝ haȝ  
 Aȝ þo myn suterys *and* servauntys be<sup>4</sup>  
 Aȝ þo fflowle wrymys ffrom 3ow ffalle  
 With my ryght hand I blysse 3ow here 45  
 my blyssynge burnyschith 3ow as bryght as beraȝ

<sup>1</sup> So in MS.

<sup>2</sup> MS. *clamanȝ*.

<sup>3</sup> Or *beneditti*.

<sup>4</sup> So in MS. for *were*.

As crystall clene it clensyth þow clere  
 All fylth ffrom þow flade  
 Petyr to hebyn ȝatys þou wende *and* goo  
 þe lokkys þou losyn *and* hem vndo  
 my blyssyd childeryn þou brynge me to  
 here hertys for to glade.

50

Fo. 224<sup>v</sup>

Petrus

¶ The ȝatys of hebyn I opyn þis tyde  
 Now welcome dere bretheryn to hebyn i-wys  
 Comð on *and* sytt on goddys ryght syde  
 Where myrthe *and* melody nevyr may mys.

55

Omnes saluati

On kne we crepe we gon we glyde  
 to wurcheppe oure lorde þat mercyfful is  
 Ffor thorwe his woundys þat be so wyde  
 he hath brought us to his blys  
 holy lorde we wurcheppe þe.

60

Deus

Welcome ȝe be in hebyn to sitt  
 wel cum fro me xul ȝe nevyr flitt  
 so sekyr of blys ȝe xul be ȝitt  
 to myrth *and* joye welcum ȝe be.

65

Anime dampnandum<sup>1</sup>

¶ Ha • Ha • mercy mercy we crye *and* crave  
 A mercy lorde for<sup>2</sup> oure mysdede  
 A mercy mercy we rubbe we rave  
 A help us good lord in þis nede.

Deus

How wolde ȝe wrecchis Any mercy haue  
 Why Aske ȝe mercy now in þis nede  
 What haue ȝe wrought ȝour sowle to saue  
 to whom haue ȝe doñ Any mercyful dede  
 Mercy for to wyne.

70

Primus diabolus

Mercy nay nay they xul haue wrake  
 And þat on here fforehed<sup>3</sup> wyttnes I take  
 Ffor þer is wretyn with letteris blake  
 Opynly all here synne.

75

<sup>1</sup> MS. *dāpnādu*, the final *u* with circumflex and dot.

<sup>2</sup> ore miswritten and crossed through after *for*.

<sup>3</sup> The *r* is blotted.

Deus

Fo. 225 ¶ To hungry *and* thrusty þat Askyd in my name  
 [The num- mete *and* drynke wolde 3e 3eve noīd  
 ber is Of nakyd men had 3e no shame  
 written on 3e wold nott vesyte men in no preson  
 a patch in 3e had no pete on seke nor lame  
 the paper.] Dede of mercy wold 3e nevyr don

80

Vn-herborwed men 3e servyd þe same  
 to bery the deed pore man ⁊ wold 3e not gon  
 These dedys doth 3ow spyllē  
 ffor 3oure love was I rent on rode  
*and* for 3oure sake I shed my blode,  
 Whan I was so mercyfull *and* so gode  
 Why haue 3e wrought azens my wylle.

85

90

2<sup>us</sup> diabolus

¶ I ffynde here wretyn in þin fforheed  
 þou wore so stowte *and* sett in pryde  
 þou woldyst not 3eve a pore man breed  
 but ffrom þi dore þou woldyst hym chyde.

95

3<sup>us</sup> diabolus

And in þi face here do I rede  
 þat if a thrysty man com any tyde  
 Ffor thrust þow he xulde be deed  
 drynk ffrom hym þou woldyst evyr hyde  
 On covetyse was all thy thought.

100

1<sup>us</sup> diabolus

In wratth þi neybore to bakbyte  
 them for to hangere was þi delyte  
 þou were evyr redy them to endyte  
 On þe seke man rewyst þou nought.

2<sup>us</sup> diabolus

Fo. 225<sup>v</sup> ¶ Evyr-mor on Envyē was All þi mende  
 þ[ou]<sup>1</sup> woldyst nevyr vesyte no presoner  
 to All þi neyborys þou were vnkende  
 þou woldyst nevyr helpe man in daunger.

105

3<sup>us</sup> diabolus

The synne of slautth þi sowle xal shende  
 masse nore mateynes woldyst þou non here  
 to bery þe deed man þou woldyst not wende.

110

<sup>1</sup> The over-written letter is blurred by a stain, of which there are many on this page.

perfore þou xalt to endles ffere  
to slowth þou were ful prest.

i<sup>us</sup> diabolus

Thou haddyst rejoyse in glotonye  
In dronkesheppe *and* in rebawdye  
Vnherborwyd *with* velonye  
þou puttyst from here rest.

115

2<sup>us</sup> diabolus

¶ Sybile slutte<sup>1</sup> þou ssalte sewe  
All þour lyff was leccherous lay  
to all þour neyborys þe wore a shrewe  
all þour plesauns was leccherous play  
Goddys men þe lovyd but fewe  
nakyd men *and* ffelbyl of array<sup>2</sup>  
þe wolde nott socowre *with* a lytel drewe  
nott *with* A thred þe soth to say  
Whan they Askyd in godys name.

120

125

Omnes dampnandi

A mercy lord mekyl of myght  
we Aske þi mercy *and* not þi ryght  
not after oure dede so us quyth<sup>3</sup>  
we haue synnyd we be to blame.

130

Deus

The rest is missing, this page forming the last of the W quire.

<sup>1</sup> The *l* in this word is faint, only just legible.

<sup>2</sup> *ray* first written and *ar* added above the line.

<sup>3</sup> The final *h* is blotted.

Scribbled on right-hand margin in (?) contemporary hand—1. *atque*. 2. I must go to þe most.



# LIST OF PROPER NAMES OCCURRING IN THE *LUDUS COVENTRIÆ*

Aaron, 340.  
 Abacuch, 60. Habakkuk.  
 Abbacuc, 359.  
 Abdias, 60. Obadiah.  
 Abel (Abelle, Abeel, Abeil), 2.  
 Abias, 59. Abia (Matt. i. 7).  
 Abraham, 3.  
 Abyacar, 4. Abiathar or Abiacar pontifex (*De Nativitate S. M.*).  
 Ahsakar, 83. Isachar reading of some MSS. for Abiathar (*De Nat. S. M.*).  
 Ahas, 61. Achaz (Matt. i. 9).  
 Ada, 29 (note). (Gen. iv. 19).  
 Adam, 1.  
 Affraunt, 313. Pilate's 4th knight.  
 Aggeus, 61. Haggai.  
 Almonye, 198. Germany (Almayne in *C. of P.* list).  
 Alpheus, 62 (note). (Matt. x. 3).  
 Amon, 61. (Matt. i. 10).  
 Amoraunt (Ameraunt), 313. Pilate's 1st knight (cf. Poem on the Resurrection, MS. Ashmole 61).  
 Amos, 147.  
 Andreas, 250.  
 Andrewe, 269.  
 Anna, prophetissa, 164.  
 Annas, 230.  
 Anne, 63 (note).  
 Apocriphum, 354.  
 Aragon, 198.  
 Aran, 37 (note). Haran (Gen. xi).  
 Archage, 153, 198. Realm of Jasper and country seen from the Mount (cf. Artage apparently for Arcadia in *Part. of Three Ages*, l. 347. Achaia and Arcadia occur together in geographical lists. 'Ibi est Achaia, ibi est Arcadia.' Honorius Augustodunensis *De imagine mundi*; cf. *Rel. Ant.* i, p. 272, and MS. Arundel 123).  
 Archas, 198. Country seen from the Mount (see last note).  
 Arfaxat, 37 (note). Arphaxad (Gen. xi).  
 Arfaxat (Arphaxat), 313. Pilate's 2nd knight (MS. Ashmole 61, Arfax).

Arfexe, 231. Messenger of Annas.  
 Artysse, 292. Pilate's servant.  
 Asa, 59. (Matt. i.)  
 Asmaria, 62 (note). Mother of Joachim—no authority has been found for this name. Esmeria is the name of Joachim's sister-in-law in *Legenda aurea*.  
 Babolony, 198.  
 Babylogy, 74.  
 Bakbytere, 125. Also a character in *Castle of Perseverance*.  
 Balaam, 147.  
 Baltazare, 152. 1st king (of Saba).  
 Barpanter, 62 (note). Father of Joachim (see *Legenda aurea*, cap. 131).  
 Barrabas, 12.  
 Bartholomew, 350.  
 Baruk, 61. Baruch.  
 Bedleem, 136. Bethlehem.  
 Bedlem jude, 283.  
 Belsabub, 193. Beelzebub.  
 Belyaft (Beliaft), 194. Belial.  
 Belyard, 193. Name of a devil (mistake for Belyaft?).  
 Bertylmew, 270. Bartholomew.  
 Bertylmewe þe bochere, 128.  
 Betany, 261.  
 Bette þe bakere, 123.  
 Bettrys Belle, 123.  
 Boosdras, 148, l. 62 (? Is. lxiii: 'Who is this that cometh with dyed garments from Bozrah').  
 Boosras, 146. 1st shepherd.  
 Boutyng þe brewstere, 123.  
 Calsydon, 244. (?)  
 Caluerye (Kalvarye), 294.  
 Caton, 178. Catonis Disticha.  
 Cavdas, 269. Candace.  
 Caym, 2.  
 Caynan, 31 (note). (Gen. v.)  
 Cayphas (Cayfas), 10.  
 Cenacle, 15. Upper Chamber (Luke xxii. 12, Vulgate 'Coenaculum').  
 Cephas, 269.  
 Cham, 37. Ham.



Cleophas, 62 (note). Second husband of Anne (*Legenda aurea*).

Cok crane, 123.

Colett Crane, 123.

Coleyn, 7. Cologne.

Colle Crakecrust, 123.

Contemplaciō, 62.

Cosdran (Cosdran). Pilate's 3rd knight (cf. Poem on the Resurrection, MS. Ashmole 61).

Danyel, 59.

Dauid, 5.

Davy Drydust, 123.

Diabolus, 176.

Doctrynal, 178. Name of part of the *Speculum* of V. de Beauvais.

Dysmas, 293. The penitent thief.

Ebrew, 10.

Egyph, 7.

Egythp (Egypt), 254.

Elyud, 62 (note). Son of Emeric and brother of Elizabeth, mother of John (*Legenda aurea*).

Elyzabeth, 105.

Emanuel, 58.

Enawus (Emaws), 337.

Emeric, 62 (note). Sister of Anne, mother of Elizabeth and Elyud; generally found as Esmeria or Ismaria (*Legenda aurea*).

Eminem, 62 (note). Daughter of Elyud, mother of St. Servasius.

Enoch, 29 (note). (Gen. iv.)

Enok, 31 (note). (Gen. v.)

Enos, 31 (note). (Gen. v.)

Erlonde, 199. Ireland.

Eve (Eua), 2.

Ezechel, 59.

Ezechias, 61.

Ffraunce, 198.

Flomjordon, 188.

Gabryell, 5.

Galeye, 169.

Galys, 199. (Cf. *Castle of Perseverance* and *Croxton* play.) ? Galicia.

Gamalyel, 246.

Gestrey Gile, 123.

Gernasius, 62 (note). For Seruasius.

Grek, 15. Greek.

Grw, 169. Greek.

Gryscysine, 178. (?)

Gylle Fetyse, 123.

Heber, 37 (note). Eber (Gen. xi).

Herownde (Herodes, Herowde,

Herowdys, Herowndys), 7.

Hierusalem, 185.

Jabel, 29 (note). (Gen. iv.)

Jacob, 147.

Jacobus major, 62 (note).

Jacobus minor, 62 (note).

Jak at the Style, 123.

Janys, 269.

Janys the lesser, 269.

Jane, 123.

Januense, 298. Genoa? (Jenyse and Genewaye occur in the *Croxton* list).

Japhet, 37.

Jared, 31 (note). (Gen. v.)

Jasper, 153. 3rd king (of Ypotan and Archage).

Jeremye (Jeremias), 58.

Jesmas, 293; Jestes, 299. The impenitent thief. *Legenda aurea*, cap. liii, Gesmas; *Gesta Pilati*, Gestas.

Jesse, 4.

Jewry, 234.

Jewys (Juwys), 10.

Jherosolyman, 269.

Jherusalem, 8.

Joachym, 4. Father of the Virgin.

Joathan, 60. (Matt. i.)

Joel, 60.

Jhon, 8.

Jon, 300.

Johan Jurdon, 123.

Johannes apostolus, 239.

Johannes baptista, 62 (note).

Johannes Evangelista, 62 (note).

Jonas, 59.

Joras, 60. Joram (Matt. i.)

Jordon, 8.

Joseph, 5.

Joseph ab Aramathy, 310.

Joseph of Baramathie, 308.

Josephat (Valley of), 366.

Josophat, 60. (Matt. i.)

Iradh, 29 (note). (Gen. iv.)

Isaye, Ysaia, 57.

Israel, 169.

Itayl, 198. Italy.

Juda, 62 (note). Jude.

Judas, 10.

Jude, 283. Judea.

Jurye (Jure, Jury, Jewry), 216.

Kate Kelle, 123.

Kytt Cakelere, 123.

Lamech, 29 (note). (Gen. iv.)

Lameth, 39.

- Latyn, 15.  
 Lazarus (Lazare), 10.  
 Letyce lytyl trust, 123.  
 Leyon (Leon, Lyon) 231. Jewish judge.  
 Longeus (Longeys), 12. Longinus.  
 Luce lyere, 123.  
 Lucyfer (Locyfer), 1.  
 Luke, 14. (Lucas, 337.)  
 Lumbardye, 198.  
  
 Mabyle, 123.  
 Mahound (Mahownde), 154.  
 Malachel, 31 (note). Mahalaleel (Gen. v).  
 Malcheus (Malcus), 266.  
 Malkyn mylkedoke, 123.  
 Manasses, 61. (Matt. i.)  
 Martha, 210.  
 Mary (Maria), 6.  
 Maria jacobí, 327.  
 Maria magdalene, 327.  
 Mary Mawdelyn, 14.  
 Maria Salome, 327.  
 Matheus, 250.  
 Mathew, 270.  
 Mathias, 352.  
 Matussahel, 29 (note). Methusael (Gen. iv).  
 Matussalem, 31 (note). Methuselah (Gen. v).  
 Maunfras, 146. 2nd shepherd. Maufferas occurs as name of a devil in two French mysteries: *Le Martyre de S. Pierre et de S. Paul* and *Les Miracles de Ste Genevière* (ed. Jubinal).  
 Mawdelyn, Magdalyn, 210.  
 Megge Mery weder, 123.  
 Melchizar, 152. 2nd king (of Tarys).  
 Melophat, 63 (note). Alternative name for the mother of Anne. (No source has been found for this name.)  
 Messy, 59. Messiah.  
 Miles the miller, 123.  
 Montana, 116. The hill country (Luke i. 39, Vulgate 'in montana').  
 Mors, 174.  
 Moyse, 147. 3rd shepherd.  
 Moyses, 3. Moses.  
 Mychael (Michael), 372.  
 Mycheas, 59. Micah.  
  
 Nachor, 37 (note). Nahor (Gen. xi. 22).  
 Nacor, 37 (note). Nahor (Gen. xi. 26).  
 Nasaphat, 63 (note). Alternative name for mother of Anne. ('Est tuus Anna pater Jozafath, Nazafath tua mater', *Rel. Ant.* i, p. 287. Cf. also Pedigree of our Saviour, Harl. 6148, fo. 114<sup>v</sup>: 'Ex vetusto libro in manuscripto de vaticiniis et genealogis', which gives Isakar and Nazaphat as parents of Anne.)  
 Naverne, 198. Navarre (cf. *Croxtan Play of the Sacrament*).  
 Nazareth, 96.  
 Neptalym, 198. Naphtali—seen from the Mount.  
 Noe, 3.  
 Normandye, 198.  
 Nycodemus (Nichodemus), 13.  
  
 Olyvet, 262.  
 Osyas (Ozyas), 61. Hosea.  
 Ozias (Ozyas), 60. Ozias (Matt. i).  
  
 Parys, 199.  
 Pernal Prane, 123.  
 Petyr (Petir, Peter), 11.  
 Petrus, 224.  
 Peyrs Pottere, 123.  
 Phaleg, 37 (note). Peleg (Gen. xi).  
 Pharao, 255.  
 Pharasy, 232. Land of Pharisees.  
 Phariseus, 202.  
 Pharysewys, 9.  
 Phelypp, 269. (Philippus, 250.)  
 Phelypp þe good flecchere, 123.  
 Pheso, 361. Ephesus.  
 Poperynge, 199. (Cf. *Sir Thopas*).  
 Portyngale, 199. Portugal.  
 Poul, 270. Paul.  
 Powle, Paulus, 363.  
 Powle Pewterere, 123.  
 Pownteys, 199. ? Pontoise.  
 Pycardye, 199.  
 Pylat (Pilatus), 11.  
  
 Rachel, 68.  
 Raguel, 63 (note). (Tobit vi.)  
 Rebecca, 93. One of the Virgin's handmaidens. (Cf. Pseudo-Matthew.)  
 Ren, 37 (note). (Gen. xi.)  
 Rewfyn (Rufyne), 231. Jewish judge.  
 Reyse sclaunder, 125.  
 Roboas, 59. Roboam (Matt. i).  
 Robyn rede, 123.  
 Romaynes, 245.  
 Rome, 198.  
  
 Saba, 152. Realm of Baltazar (Ps. lxxii. 10).

- Sabyn Sprynge, 123.  
 Salamon, 59. (Matt. i.)  
 Sale, 37 (note). Salah (Gen. xi).  
 Salmana, 198. Country seen from Mount (cf. Ps. lxxxiii. 11).  
 Salome, 62 (note). 3rd husband of Anne.  
 Salome (Salomee), 140. The doubting midwife.  
 Samary, 350. Samaria.  
 Samaryan, 269. (?)  
 Sampson, 68.  
 Samuel, 63 (note), 68.  
 Sara, 68.  
 Sarazyñ, 230.  
 Sarug, 37 (note). Serug (Gen. xi).  
 Sathan, 9.  
 Sathanas, 25.  
 Sawdyr Sadelere, 123.  
 Scottlonde, 199.  
 Scriba, 201.  
 Sella, 29 (note). Zillah (Gen. iv).  
 Sem, 36 (note).  
 Sephore, 93. One of the Virgin's handmaidens (cf. Pseudo-Matthew).  
 Seraphyn, 2.  
 Seruasius, 62 (note). Geruasius by mistake, grandson of Elyud brother of Elizabeth mother of John. (*Legenda aurea*.)  
 Sesar, 231.  
 Seth, 29 (note). (Gen. iv.)  
 Shem (Seem), 36.  
 Sophonye (Sophosas), 61. Zephaniah.  
 Spayn, 198.  
 Stevyn Sturdy, 123.  
 Susanne, 93. One of the Virgin's handmaidens (cf. Pseudo-Matthew).  
 Sybile Slutte, 377.  
 Sybyly Slynge, 123.  
 Sym Somnore, 127.  
 Symeon Justus, 162.  
 Symeon Zelotes, 270.  
 Symme Smalfeyth, 123.  
 Symon, 62 (note), 250.  
 Symon leprows, 243.  
 Tarys, 152. Realm of Melchizar Tharsis (Ps. lxxii. 10).  
 Thadeus, 251.  
 Thare, 37 (note). Terah (Gen. xi).  
 Thomas of Ynde, 15.  
 Thom Tynkere, 123.  
 Tobie, 63 (note). Tobias for Tobit (Tobit i).  
 Tyffany Twynkelere, 123.  
 Veronica, 296.  
 Walys, 199. Wales.  
 Whatt at þe Welle, 123.  
 WyttSunday, 15.  
 Ynde, 15.  
 Ypotan, 153. Realm of Jasper (source of name not found).  
 Ysaac (Isaac), 3.  
 Ysaia (Ysaie), 57.  
 Ysakar, 65. (Isakar, 73.) High priest.  
 Ysakar, 63 (note). Father of Anne ('Achar' name given in Pseudo-Matthew. Isakar and Nazaphat parents of Anne in pedigree.—Harl. 6148).  
 Zabulon, 198. Country seen from the Mount.  
 Zabulon 'þe devylle of helle', 58.  
 'Terra Zabulon et terra Nephthalem . . . populus qui sedebat in tenebris vidit lucem magnam.' In the 'Gospel of Nicodemus', cap. xiii. 9, the text in this form is applied to the Harrowing of Hell. Zabulon is thus associated with the 'regio umbræ mortis.' Zabulus occurs with the meaning 'devil' in *De Nugis Curialium*.  
 Zakarye, 116.  
 Zeb-dens, 63 (note).  
 Zebee, 198. Country seen from the Mount (cf. Ps. lxxxiii. 11).  
 Zelomy, 140. The believing midwife.

## GLOSSARY

This glossary cites, in most cases, the first occurrence only of the word in the text, and it includes only those variations in spelling which seem significant with regard to the date or the locality of the composition. Initial *ff* is given as *f*; *ȝ* follows *g*; *i* and *j*, and *u* and *v* are taken together.

- a, 50, *have*; abene, 175, *have been*;  
 abrowth, 281, *have brought*;  
 affaylid, 40, *have failed*; ago, 186,  
*have gone*; asavyd, 176, *have saved*.  
 abey, 260, *obey*.  
 abhomynabyl, 100.  
 abought, 117, *about*; aboute, 39;  
 abowth, 20.  
 abył (v.), 72, *enable*.  
 accende (v.), 201, *kindle*.  
 acorde (v.), 58, *agree*.  
 ad, 14, l. 471, ? for *as*.  
 adon, 371, *adown*.  
 adrad, 68, *afraid*.  
 advowtrye, 203; adultrye, 9.  
 affendyn, 37, *offend*.  
 afferde, 196, *afraid*.  
 afflyght, 208, *afflicted*.  
 affye (v.), 357, *trust*.  
 aglottys, 227, *ornamental tags*.  
 agryse (v.), 36, *horrify*; agreseth, 307,  
*terrifieth*.  
 agen, 11, *again*; agayn; ageyn, 6.  
 ajens, 2, *against*; ageyns, 21.  
 alkende, 184, ageyn nature and  
 alkende, *kind*.  
 allether, 12, oure allether, *of all of*  
*us*; alderers, 322; altherc, 217;  
 altheris, 191.  
 almyght (adj.), 328, *almighty*. See  
 myht, 359, l. 123, *mighty*.  
 alow, 253, *approve, accept*; alowyht,  
 33; alowe, 56, *permit*.  
 alwyse, 292, in alwyse, *in every way,*  
*inevitably*.  
 alyauce, 211, syb of alyauce, *related*  
*in blood*.  
 alye, 136, *kindred*.  
 alythe (v.), 297, *alight*. See lyght.  
 amat, 274, make ȝou amat, *dismayed*.  
 an, 76, *have*.  
 anameryd, 125, *enamoured*.  
 angelle (pl.), 1, *angels*; aungelle (pl.),  
 197.  
 anodyr, 64, *another*.  
 anow, 21, *enough*; inow, 253.  
 antecer, 80, *ancestor*.  
 anvemynynd, 67, l. 124, an vemynynd,  
*have poisoned*.  
 apayed, 59, *pleased*.  
 apparens, 255, to ȝour apparens, *in*  
*appearance to you*.  
 apperyd, 182, l. 122, ? *apportioned*.  
 applyande, 229, *applying*.  
 applied, 289, *apply it*.  
 appose, 2, *confront, examine*; apposyn,  
 195.  
 aqwhyte, 49, *pay, acquit*; aqwhyte  
 (pp.), 239.  
 arde, 196, *hard*.  
 are, 40, *have*.  
 arere, 124, *raise*.  
 aresyn, 14, *arisen*.  
 arn, 30, *are*; ar, 95. See be.  
 arneys, 264, *harness, armour*.  
 arryn, 294, *torment, irritate*.  
 arwe, 40, *arrow*.  
 aseyth, 100, *satisfaction*.  
 ashrylyng (adj.), 170, ? *a shrilling*.  
 See shyrlc, 113, *shrill*.  
 askuse, 2, *excuse*.  
 askyght, 144, *asketh*.  
 aslake, 224, oure deth ȝe may aslake,  
*cause to cease*. See slake.  
 asmatryk, 178, *arithmetic*.  
 asoyle, 34, *solve*.  
 assedually, 360, *assiduously*.  
 assumpte (? pt.), 354, ? *rose to heaven*;  
 (pp.), 355.  
 ast, 50, *hast*.  
 astat, 11, *state*.  
 asyse, 53, be last asyse, *judgement*.  
 atast (v.), 27, *taste*.  
 atent (sb.), 3, *entent*.  
 athreste, 179, *athirst*.  
 atreyd, 324, *vexed, afflicted*.  
 atwynne, 197, *in twain*.  
 auantorysly, 310, *by chance*.  
 aventure, 75, per aventure, *chance*.  
 auerte (sb.), 80, ? *avert*.

avexit, 348, *vereth*.  
 augrym, 178, *arithmetical*.  
 aunge, 80, 115, *angel*.  
 avoyd, 123, *stand aside, depart*.  
 autere, 65, *altar*.  
 avye (sb.), 47, *advice, counsel*.  
 avyement, 247, *advice*.  
 awe, 9, 203, *vndyr per awe, power*.  
 awye (v.), 47, *advise*.  
 baftys, 170, *behind*.  
 bake, 48, *prepare, make ready*.  
 balke, 317, *be brook or balke, mound*.  
 bane, 314, *destroyer*.  
 baptyme, 188, *baptism*; baptize, 318, 1. 1371.  
 bargany, 253, *bargain*; cf. *gracy*, 75, *towaly*, 260.  
 barne, 147, *child*; baron, 154, 157, 172.  
 barrany, 65, *barren*.  
 barynes, 68, *barrenness*.  
 bat, 11, *debate*.  
 batte, 277, *stroke, blow*.  
 bawmys, 58, *of balm*.  
 baye, 170, *be bestys baye, stall*.  
 bayle, 273, *jurisdiction*.  
 bayn, 163, *ready*.  
 be, 3, *by*.  
 be, 2, *to be*; bene, 2; beyn, 228; byn, 218.  
 be, 14, *are*; byn, 24; beth, 43. *See* *arn*.  
 be, 165, *been*.  
 bede (pt.), 33, *offered*.  
 bede (pp.), 167, *awaited*.  
 bedellys, 226, *heralds*.  
 bedene, 2, *forthwith*.  
 beetys, 19, *beet plants*.  
 begchis, 355, *bitches*.  
 beglete, 155, 1. 125, ? *for begete, begotten*; cf. *vnbegete*, 258. *See* *glete*.  
 begownne, 110, *begun*.  
 behete (v.), 350, *promise*.  
 behovyth, 135, *belongs*.  
 belde, 17, *build*.  
 beleve, 170, *remain*; belave, 370; belevyth, 328.  
 belthe, 371, *eril*. *See* note in Dr. Greg's *Assumption of the Virgin*.  
 helyff, 171, *quickly*; blyff, 2; belyve, 192.  
 beyns, 107, *beams*.  
 bende (sb.), 153, *bond*; 169, *band*.  
 berde, 247, 361, *woman, lady*.  
 bere, 22, *bear*; berun, 351; bar (pt.), 70; bore (pp.), 69; beryght, 137, *beareth*.  
 berst, 181, *breast*; bryst, 12; brest, 14.  
 beryed, 10, *buried*; burry, 215.  
 beryels, 16, *graves*.

berynt, 294, 296, *for beryn it*. *See* *levynt, reysynt*.  
 beschop, 87; bushop, 4.  
 besече, 65; besеke, 121, 358.  
 beseyn, 230, *beseen, arrayed*.  
 bestad, 69, 150, 305, *appointed, placed*.  
 betake, 65, *commit*; beteche, 63; betake (pp.), 363.  
 bete (sb.), 23, *bite*.  
 bete, 170, *on bete, unbeaten*.  
 bethwen, 92, *between*.  
 bett, 40, *better*.  
 bety, 268, *beat*.  
 bey, 228, *buy*; bye, 58.  
 bey, 227, *boy*.  
 blaberyn, 154, *chatter*.  
 blad (pp.), 172, *bled*.  
 blake, 2, 19, *blewe and blake (colour of flowers), yellow*; cf. *blayke, Pearl*, 1. 27.  
 ble, 169, *complexion, colour*; bryth as ble, 17.  
 blewe, 2, *blue*; bloo, 311, *livid*.  
 blomnyght, 136, *bloometh*.  
 blyff, 12. *See* *belyff*.  
 blyn, 313, *cease*.  
 blysse (v.), 44, *bless*; blyssyd, 4.  
 bobbyd, 307, *buffeted*.  
 bone, 37; boun, 137, *boon, prayer, request*; 25, *command*.  
 bone (adj.), 27, *pi byddyng bone, good, gracious*.  
 bonet, 228, *cap*.  
 boorde, 328, *his burryenge boorde, his burial feast*.  
 boot (pt.), 26, *bit*.  
 boot (sb.), 26, *remedy*; bote, 4.  
 borwe (v.), 37, *save*.  
 borwe (sb.), 68, *pledge*.  
 borys, 297, *bored holes*.  
 bothers, 25; 309r bothers, 25; here botherys, 71; *of both*.  
 bountevous, 225, *bounteous*.  
 bourgh, 135, *bourgh and cety, town*.  
 bow, 21, *bough*.  
 bowne, 157, *ready, willing*; 248, *destined*.  
 bowth, 11, *bought*.  
 boyst, 329, *bo.c*.  
 brace (sb.), 248, *embrace*.  
 brake, 19, *fern*.  
 brast, 15, *burst*; breste, 68.  
 braunce, 359, *branch*.  
 brayde, 218, *short space of time*.  
 brede, 40, *breadth*.  
 breganderys, 264, *body armour for foot-soldiers*.  
 breg, 258, *bring*.



brent, 2, *burnt*; brenne, 248, *burn*;  
 brynnyng, 188.  
 brest, 321, 339, *brest ful bolde, dauntless breast*.  
 brethellys, 287, *abandoned wretches*.  
 brethere, 364, *brothers*; bretheryn, 77.  
 brewe, 38, *bring about*.  
 bronde, 47, *brand, torch*; 173, *sword*.  
 bronston, 287, *brimstone*.  
 brook, 36, 197, *brennyng brook, hell*.  
 brothel, 205, *abandoned woman*.  
 brouth, 10, *brought*; brout, 10;  
 brough, 15.  
 brybory, 228, *bribery*.  
 brybour, 173, *scoondrel*.  
 brymmys, 152, *brinks*, by brymmys  
 browne.  
 bryth, 1, *bright*; bryght, 33.  
 buske, 148, *set out, go*.  
 buxom, 46, *obedient*; buxhum, 94.  
 byche, 205, *byche clowte*. See bychyd.  
 bychyd, 368, *cursed, execrable*; bygyd,  
 368. See biched, N. E. D.  
 bylle, 36, *list*.  
 bynne, 150, *manger*.  
 bysmare, 132, *shameless creature*.  
 byth (v.), 22, *bite*; boot (pt.), 26.  
 byware, 54, *beware*; bewhare, 54.  
 cadace, 227, *cotton wool*.  
 calabere, 228, *a kind of fur*.  
 call, 178, l. 24, *be call, ? by repute*. Cf.  
 callyng, *proclamation, Cleanness*,  
 l. 1362.  
 calsydon. 244, *chalcedony* (Rev.  
 xxi. 19). See Note at end of Glossary.  
 cammaka, 154, *a fine fabric*.  
 care (v.), 363, *lament*.  
 careyn, 43, *carcass, corpse*.  
 carpynge, 147, *talking*.  
 cast (sb.), 121, *intention, purpose*.  
 cast (v.), 116, *intend, purpose*.  
 catel, 176, *property*.  
 celestly, 96, 367, *celestially*.  
 cenacle, 15 See List of Proper Names.  
 cevyle, 179, *canon and cevyle lawe*,  
*civil*; sevyile, 228.  
 chalys, 259, *pese chalys, chalice*.  
 chare, 303, 324, *drive away*.  
 chargyng (sb.), 89, *charge, command*.  
 charle, 131, *churl*.  
 chase, 20 (r. w. place), *?forchaste* (v.),  
*discipline, correct*.  
 chastement, 228, *chastisement*.  
 chaumbyr, 39, *chamber*; chawinere, 107.  
 chauncel, 64, *chancel*.  
 chavyl bone, 33, *jawbone*.  
 chef, 228, l. 114, *?chief*.  
 chene, 269, *chain*.

cheryse, 213, *cherish*.  
 chese, 48; *choose*; ches, 100, *chose*;  
 chose (pp.), 133.  
 cheselys, 50, *pebbles*.  
 chete, 214, *sheet (corrected to schete)*.  
 cheve, 151, *fare, succeed*; cheuith,  
 300, *befalls*.  
 cheverelle, 227, *kid leather*.  
 chevesauns, 228, *resource, shift*.  
 childely, 76, *childlike*.  
 chownys, 170. See schelchownys.  
 chyldere, 26, *children*; childyr, 74;  
 childeryn, 7.  
 chyse (adj.), 170, *choice*.  
 clappyd, 316, *clappyd in cloth*; for  
 clyppyd, *clapped, wrapped*. See  
 N. E. D.  
 claryfieth, 96, *illuminates*.  
 clenche, 356, *affirm, insist*.  
 clepe, 63, *call*.  
 clergyse, 178, *learning*.  
 cleue (v.), 48, 143, *stick*.  
 cleue (v.), 156, *split*; clovyn (pp.),  
 40.  
 clos, 119, l. 98, ? in clos.  
 clowdys, 374, *clods*.  
 clymbyn, 170, ? A barn . . . wolde  
 clymbyn kyng and knyts.  
 clyne, 106, *incline*.  
 clynge, 48, *my hert doth clynge and*  
*cleue as clay, shrink*.  
 com, 29, *come*; cum, 63; comyn, 15;  
 cam (pt.), 8; com (pp.), 65.  
 comawnde (v.), 278, *commend*.  
 comberaunce, 211, *trouble*.  
 combros, 325, *difficult*.  
 comeryd, 98, *cumbered, overwhelmed*.  
 comfortation, 108, *comfort*.  
 comownys, 236, 298, 357, *commons*,  
*people*.  
 compellyd (pp.), 42, *compellyd*  
*(coupled)*. Emended by J. M.  
 Manly on authority of Kittredge.  
 con, 163 (r. w. son), *can*; kan . . .  
 thanke, 249; cone . . . thanke, 274,  
*thank*.  
 conclave, 13, *locked chamber*; his  
 dede conclave, 13, *tomb*; my con-  
 clave, 97.  
 concludyd, 275, *overcome in argument*.  
 conseyye, 246, l. 442, *?for constreyn*.  
 See p. 262, l. 913.  
 consoreyte, 358, *fellowship (consortium)*; N. E. D. consorce, earliest  
 quotation 1512.  
 contenawns, 254, 265, *be contenawns*,  
*by gesture, signs*.  
 contewnyng, 244, *continuing*; con-  
 tenue, 232.

- convyete, 9, *prove in error*; convyete (pp.), 359, *overcome*.  
 coors, 214, *coarse*.  
 corde, 241, of corde, *accord*.  
 cordewan, 227, *Cordovan leather*.  
 cornys, 32, *corn*.  
 coryous, 173, *elaborately wrought*.  
 cost, 173, *helle cost, region, country*.  
 cost, 32, *croft and cost, ?field and hill-side*.  
 costlyous, 227, *costly*.  
 cote, 88, *cottage*.  
 coverte, 132, *covering*.  
 covetyse, 198, *covetousness*.  
 counawnt, 279, *covenant*.  
 countyrfe, 226, *contrive*.  
 cownde, 288, *could*.  
 cowthe, 96, *known*.  
 craggyd, 355, *rough*.  
 credyl, 129, *cradle*; cradyl, 179.  
 crenseyn, 227, *crimson*.  
 creppe, 36, 353, *creep*; crepe, 37.  
 cressetys, 254, *a form of lantern*.  
 crowch, 328, *cross*.  
 croyse, 147, *cross*.  
 cunnyng, 2, *knowledge*.  
 curat, 64, *pastor*.  
 curryd, 154, *cruel and curryd, for cursyd, curst, evil-tempered*.  
 curteys, 152, *courteous*.  
 curyng, 228, 364, *covering*.  
 cus, 81, *kiss*.  
 custom, 108, *a custom ocupacion, customary*.  
 dalyawnce, 127, *dalliance*; dalyauns, 203, *trifling*; 342, *talk*.  
 dampne, 9, *condemni*; dempt (pp., r. w. ment), 293.  
 datys, 21, *dates (fruit)*.  
 daungere, 26, *danger*; 233, *power*.  
 dawe, 272, 275, bryng o (a) dawe, *slay*.  
 dawe, 279, the day dawe, *dawn*.  
 day, 236 (r. w. say), 313 (r. w. away), *die*; deye, 25; dey d (pt.), 222, *altered to dyd*.  
 declinande, 229, *declining*.  
 dede (v.), 1, *did*; dyd, 7; dude, 129.  
 dede, 320, *death*.  
 defame (sb.), 127, *ill report*.  
 defendyd, 300, *for offendyd. See defense for offence, N. E. D.*  
 defens (v.), 58, *defend*; dyffende, 74.  
 defens (sb.), 121, *without defens, opposition*.  
 delucion, 234, *delay*.  
 delayde, 144, *mitigated*.  
 dele, 213, *every dele, bit*.  
 delve, 29, *dig*; dolve (pp.), 321, *buried*.  
 delyre, 193, *act madly*.  
 dene, 289, *din*.  
 dent, 153, *blow*.  
 depart (v.), 65, 204, *part, go asunder*;  
 deth me xulde departe, 211, *dismiss*.  
 deppe, 36 (r. w. scleppe, creppe), *deep*.  
 deprave, 189, *decry*; dyspravy n, 324.  
 dere (v.), 54, *injure*.  
 derth, 189, *dearness, costliness*;  
 dyrthe, 175.  
 derwurthy, 193, *precious*.  
 desideracyon, 357, *desire*.  
 dete, 96, *ditty, song*.  
 detent (pp.), 362, *kept away*.  
 deve, 156, *stun*; devid, 322.  
 devele (pl.), 139 (*see aungelle*),  
 dewelys, 371, *devils*.  
 devoyde, 229, *withdraw*; devoydyng, 240, *casting out*.  
 devyr, 112, *duly*.  
 devys, 8, *mechanical contrivance*;  
 devyse, 132, *bettyr it is to telle þe trewth devyse, for þe trewe devyse. device, trick*.  
 diffynicion, 100, *limitation*.  
 diplois, 204, in deployd, *doublet*.  
 In a statute of 1433 of the Cistercian Order ecclesiastics are bidden to abstain 'a gestatione diploidorum'—among other secular garments.  
 displesaunte, 45, to þi displesaunte, ?for to þe d., *displeasing*.  
 disponsacion, 81, *betrothal*.  
 do, 169, *cause*; 226, I gan þer do play, *I did cause there to be played*; 275, we han þe do sowth, *we have caused thee to be sought*.  
 dobbelet, 227, *doublet*.  
 dodemvsyd, 368, ?*amazed*.  
 dompnesse, 117, *dumbness*.  
 domys, 64, *judgements*; 178, *prescriptions*.  
 dowcet, 21, *sweet*.  
 dowe, 3, 166, *dove*; dove, 43.  
 down, 118, *dumb*; dum, 193.  
 dowse, 83, *sweet*.  
 dowth (sb.), 77, *doubt*; doute, 9;  
 dowhte, 85; dowt, 173, *fear*; no dowth of, 77, 88, *without doubt*.  
 doyl, 42, *dole, sorrow*.  
 doyst, 261, *lost*.  
 dragonys, 272, 287, *dragons*.  
 drawe, 40, *draw*; drowe (pt.), 225;  
 drawe (pp.), 246.  
 dredyng, 26, *deth dredyng, fear of death*.  
 drepe (v.), 161 (r. w. slepe), *drop*.  
 dresse, 61, *prepare*.



dreve (pp.), 297, *driven*; drevyn, 60.  
 drewe, 32, 377, *morsel*.  
 drey (adj.), 159, *dry*; dreye (v.), 216.  
 dreynt (pp.), 39, *drowned*.  
 dronkesheppe, 377, *drunkenness*.  
 drynchyng (sb.), 38, *drowning*.  
 dur (inf.), 261, *dare*.  
 dure, 340, *hard*.  
 dwelle, 101, *abide*.  
 dwere (sb.), 15, *fear*.  
 dyet, 178, *diet, regimen*.  
 dyght, 40, *bring about, make ready*;  
 dyth, 16; dyht (pp.), 31; dyth  
 (pp.), 238; dyght (pp.), 162, *put,*  
*removed*.  
 dygne (sb.), 173, for dygne of my  
 dygnyte þei haue of me dowl, ? *worth*.  
 dylexcion, 78, *love*.  
 dyng, 27, *strike, knock*.  
 dyngne, 154, *worthy*.  
 dyrknes, 164, *darkness*.  
 dyscres, 10, 211, *fall off, decrease*.  
 dysprave, 267 (r. w. rave), *disprove*;  
 dysprevyd, 293; dyspravyn, 324.  
*See deprave*.  
 dyssend, 365, *descended*.  
 dystrye, 235, *destroy*; dystroyt, 231,  
*destroyeth*.  
 dyswary, 354, *doubt*.  
 dyvide, 241, *divided*.  
 echon, 19, *each one*.  
 edyfy (v. intr.), 237, *grow, prosper*,  
 Mannys sowle in blys now xal  
 edyfy; edyfed (pp.), 76, *built*.  
 eerly, 240, *earthly*.  
 effectuously, 352, *effectually*.  
 efne (sb.), 261, *heaven*.  
 egal, 260, *equal*; 255, *eqwall*.  
 elde (sb.), 65; (adj.), 255, *old*.  
 empere, 190 (r. w. manere), *emperor*.  
 empere, 307, *empire*.  
 empres, 108, *empress*.  
 enbrace, 87, 208, *embrace*.  
 encheson, 257; incheson, 108, *cause,*  
*reason*.  
 enclosyd, 227, ? *hosyn enclosyd*.  
 ende, 262, an ende to make, *agree-*  
*ment, compact*.  
 ende (adj.), 165, for hende, my savy-  
 our ende.  
 enform, 36, *inform*; 85, *explain*.  
 engynes, 226, *contrivances*.  
 enjonyd, 108, 1. 340, *enjoined*; or *see*  
*injouyid*.  
 enjoyd, 117, *was joyful, rejoiced*.  
 ensure, 82, 112, *assure*.  
 entent, 5, *intention*.  
 enterly, 254, *entirely*.

er, 277, *before, ere*.  
 erbe, 19, erbys, 11, *herb*.  
 erde, 281, *heard*.  
 erde, 265, *earth*. *See heid*.  
 erdon, 263, *errand*.  
 erraunt, 192, *wandering, departing*.  
 erste, 98, *sooner*.  
 erte, 191 (r. w. smerte), for arte.  
 erthelech, 19; erthly, 27, *earthly*.  
 erthqwave, 307, *earthquake*.  
 ete, 20, *eat*; ete (pp.), 254 (r. w. fete),  
*eaten*; etyht, 251, *eateth*.  
 eternalyte, 269 (r. w. paraclyte), *eter-*  
*nity*.  
 ethe, 136, *easy*.  
 eve song, 120, *evensong*.  
 everich, 3; every, 13, *every*; everychon,  
 10, *every one*.  
 eneryth, 228, or eneryth, ? *inherit*.  
 evy, 46, *heavy*.  
 evyn-crysten, 77, *fellow Christian*.  
 evysum, 338, *heavy*.  
 exorte, 65, 241, *request, entreat*.  
 exort, 99, *issue, spring forth*.  
 expowne, 14; expownd, 85, *expound*.  
 exys, 254, *axes*.  
 ey (pl. ?), 75; eyn, 13, *eyes*.  
 eyd (sb.), 303, *head*.  
 eye, 114, sen at eye; cf. *at hand*.  
 eyzil, 302, *vinegar*.  
 eylight, 211, *aileth*; heylyth, 134.  
 eylsum, 82, *wholesome*.  
 eynes, 98 (r. w. peynes), *eyes*.  
 eyre, 230, *heir*.  
 eyte, 122, *eight*; eyted, 76, *eighth*.  
 facyon, 370, *face*.  
 fad (pp.), 21, *faded*; fade, 159 (r. w.  
 glade).  
 fade, 24, 51, *faile*; ffrom feyth nevyr  
 pouffade, 348, *grow weak, fall away*.  
 falfage, 34 (for falsage), *falsehood*.  
 falle (pp.), 98, *fallen*.  
 falle, 195, 327, ? *cause to fall*; felle  
 (v.), 58, *fell, cast down*.  
 falsed, 9, *falsehood*.  
 fame (v.), 131, *defame*.  
 famyt, 97, *furnished*.  
 fast (pt.), 226, *fasted*.  
 fawe, 274 (r. w. lawe), *fain, glad*.  
 fawte, 64, *fault*; for fawth of, 259,  
*default*.  
 fay, 14, in fay; feye, 299, *faith*.  
 fe, 173, ffryth and ffe, *property*.  
 fekyll, 329, *treacherous*.  
 felas, 67, 275; felawus, 228, *fellows,*  
*equals*.  
 fele, 21, 50, 345, *many*; in fele degre, 9.  
 felle, 177, 320, *skin*.

fenaunce, 210, *end*.  
 fend, 58; fynde, 9, *fiend*.  
 fende (v.), 248, *protect*.  
 fenne, 157, 248, *fen*, *marsh*.  
 ferder, 231, *further*.  
 fere, 84, *companion*; in fere, 46, *together*.  
 fere (sb.), 19; fer, 23, *fear*; fere (v.), 64, *to fear*; feryng, 68 (*gerund*).  
 fere, 7, *far*.  
 fere, 15, 68; feyr, 2; fyer, 18; fyre, 19, *fire*.  
 ferforthe, 118, so ferforthe ffor þat (*ecce enim ex hoc, for behold from henceforth*), for lo forsooth; cf. Wye iffite version, Luke i. 49.  
 ferly (adj.), 15, *marvellous*.  
 ferne (r. w. sterne), 158, be feld and ferne, ? *fern*.  
 fers, 76, *fierce*.  
 ferth, 161, *forth, forwards*.  
 ferthe, 19, *fourth*.  
 feryth, 96, *causeth to fear, aweth*.  
 fest (v.), 372, *fasten*.  
 fest (sb.), 15, 63, *feast*; ffeeste and fool, 326; *feast or fast*, 303, l. 894.  
 fett (v. inf.), 215, *fetch*; fettyn (3 pl. pres.), 371.  
 fewta, 329, *fealty*.  
 feyn, 231, *feign, make a pretence*.  
 feyn, 328, The naylis gun his lemys feyn, ? *make faint*. See feynnesse.  
 feyn, 227, *fine*.  
 feynnesse, 39, *faintness, weakness*.  
 feyt, 304, *feet*.  
 fise, 357, ? *term of abuse*.  
 flamke, 160, *flank*.  
 flem (v.), 262, *drive away*.  
 fleschv, 24; flesly, 24; fleschly, 76, *fleshly*.  
 flokkys, 227, *stuffing for doublet*.  
 flomjordon, 8, *river Jordan*.  
 florens, 157, *florins*.  
 flowe (sb.), 38, *flow, current*; flowe (sb.), 319, *flood*.  
 flyth (sb.), 2, *flight*.  
 flytt (v. inf.), 176, *save, cause to flee*; flytt (pp.), 248; flytt (inf.), 315; flitte, 340, *flee, depart*.  
 fode, 305, now xal wepyng me fode and fede, *supply food to*.  
 fol, 310; fole, 295, *full*.  
 fole, 284 (r. w. to þe), *folly*.  
 folwe, 11, 36, *to follow*; folwygh, 202, *followeth*.  
 fon, 10, *foes*.  
 fond (v.), 22, *try, attempt*; fonde, 28, l. 336, leve spowse now þou fonde, *findest, procest*.

fonge (v.), 36, *begin, undertake*.  
 fonnyng, 284, *foolishness, madness*.  
 fonnys, 340, *fools*.  
 fonnyst, 32, *art mad*.  
 food, 140, *person, creature*; 185, *child, offspring*.  
 footmayd, 64, *waiting-maid*.  
 fop, 276, *fool*.  
 fordere, 226, *further*.  
 forfare (v.), 42, *be lost, come to destruction*.  
 form faderys, 256, *forefathers*.  
 forme, 202, *form of a hare*.  
 formere, 49, *former, creator*.  
 fors, 316, with fyne fors, *by main force*; 32, I ȝeve no fors, *I attach no importance to*.  
 forsake, 2; forsakyn (inf.), 36; forsake (pp.), 264, *avoid, forsake, deny*.  
 fortyfye, 226, his deth to fortyfye, *secure, ensure*; 292 (v. intr.), *resist, stand firm*.  
 foulyng, 286, *wretch*.  
 fourtene, 77, *fourteenth*.  
 fowth, 76, *fought*.  
 foyson, 58, *abundance*.  
 fraught, 129, *freight, burden*.  
 fre (adj.), 3, *noble*.  
 freke, 27, *man, fellow*; 303, þe fend þat freke.  
 frelnes, 101, *frailty*.  
 frelte, 195, *frailty*.  
 frensche, 110, *French*.  
 fryght, 149 (r. w. kyth), *for fryth*.  
 fryth, 138, *wood, forest*.  
 fullich (adv.), 58; fulliche, 263, *fully*.  
 furred, 228, furred with ermyn, *calabere or satan, lined*.  
 fyftene, 77, *fifteenth*.  
 fynaly, 102, *finally*.  
 fynyte, 82, *for infinite*.  
 fyth, 228 (r. w. delyte); fytn (inf.), 298, *fight*.  
 fytt, 176, *tune, song*.  
 gadere (3 pl.), 9; gaderyn (inf.), 21; gaderyd (pp.), 15, *gather*.  
 galaunt (sb.), 125, *gallant*.  
 gan, 2; gonne, 147; gun, 10; gunne, 319 (aux. v.), *did*. See gynne.  
 gast (2 sg.), 323, *garest*. See gyll.  
 gate, 26; gatys, 28, *gate(s)*.  
 gate, 46; gat, 327, *way*; al gatys, 291, *at all costs*.  
 geawnt, 13, *giant*.  
 gef (inf.), 231, *give*. See gyff.  
 genealogye, 61; genealogye, 62, *lineage, pedigree*.  
 gent (adj.), 127, *pretty*.

gentyl, 4, *noble*; jentylle, 59.  
 gentyllys, 1, *gentles*.  
 gerlys, 171 (knave gerlys), *children, young people*.  
 gerth (r. w. byrth), 175, on ground nere on gerth, ?*garth*.  
 geste, 155, *event, tidings*.  
 geste, 161, *quest*.  
 gesyne, 141, *childbed*.  
 gett, 302, *fashion, manner*.  
 geyne, 368, *meet, oppose*.  
 glabereris, 368, ?*glabaris, gluttons; or for glavereris, deceitful talkers*.  
*See* Dr. Greg's *Assumption of the Virgin*.  
 glathe, 161, 222, *welcome, gladden*.  
 glent (pt.), 361, *shone*.  
 glete, 155, *mud, slimy matter*. *See* Note at end of Glossary.  
 gleteryng, 152, *glittering*.  
 gleyvis, 254, *glaires, weapons*.  
 glose (sb.), 8, *gloss, commentary*; 373, *explanation*.  
 glyde, 26, *crawl*; 155, *go, pass*.  
 gnaggyd, 355, *knotted, tied up*.  
 godhyd, 81, *godhead, deity*.  
 godnyss, 94, *goodness*.  
 gomys, 169, 355, *men, fellows*.  
 gonge, 319, in helle gonge, *pit, latrine*.  
 gouernavl, 361, *government, direction*.  
 grace (sb.), 9; gracy, 75; gracys, 79; gras, 82, 94, *grace*.  
 graffe, 314 (r. w. saffe), *grave*.  
 grame (v. inf.), 24, 202; gramyd (pp.), 133, *make angry, enrage*.  
 grame (sb.), 2, *wrath, anger*.  
 grameray, 30; gromeray, 242, *thanks*.  
 gramly, 368, *fiercely*.  
 gratulacyon, 357, *thanks*.  
 graunt (pp. r. w.), 209, *granted*.  
 graue (pp.), 214, 223, *buried*.  
 greys, 77, *steps, stairs* (Psalms 119-133, Wyclif. Version, The Song of Grees or Greces).  
 grede, 171, 334, *cry out*.  
 grees, 74, *steps*. *See* greys.  
 greff (r. w. sheff), 32; greve (r. w. preve), 143, 151, *grief*; at greff, 253, *amiss*.  
 gres, 26; gresse, 19, *grass*.  
 gret (pt.), 115, *greeted, saluted*.  
 grote (sb.), 88, *groat*.  
 ground, 14; ground, 34; grownd, 32; grownde or growunde, 316, 347, *ground*.  
 grownde (pp.), 139, *grounded*.  
 grugge (v.), 215, *grudge*.  
 grw, 161, *Greek*.  
 grylle (adj.), 217, *fierce*.

gryse, 149, gryslly as a gryse, ?*pig, boar*.  
 gryslly, 149, *horribly*.  
 gryth, 7, *peace*.  
 gyff, 98; gyf, 226; gef, 221, *give*; geve, 252; gevyth, 77; gast (2 sg.), 323.  
 gyldyn, 69, *golden*.  
 gynne (1 pl.), 16; gynnyth, 1; gun (pt.), 10, *begin*.  
 gynne (sb.), 39, *gin, trap, plan of destruction*.  
 gynny, 156, ?*scribal error; altered by reviser to wonyt*.  
 gyse (sb.), 11, *way, manner of life*.  
 gysse (v.), 360 (r. w. wysse), *guess*.  
 3a, 38, 67, *yea, yes*.  
 3ardys, 86; 3erde, 5, *rod(s)*.  
 3ede (v. pt.), 182, *went*.  
 3elde (v.), 91, *yield, give*.  
 3emanry, 1, *yeomanry*.  
 3enge, 139, *young*; 3onge, 182.  
 3er (pl.), 8; 3ere (pl.), 4; 3erys, 72, *years*; yer, 374.  
 3erd, 278, *garden*.  
 3evne, 165; 3evyn, 167, *even*.  
 3ewys for jewys, 307.  
 3iff, 102; 3yff, 64; 3yf, 252; 3ef, 272, *if*.  
 3it, 13; 3itt, 30; 3yt, 10, *yet*.  
 3onge, 44, *youth*; 3ough, 76; 3ough3, 183.  
 3yf (v. 1 sg.), 29, *give*; 3evyn (inf.), 32; 3eve (inf.), 54; 3evyn (pp.), 21; 3ovyn (pp.), 77; 3ove (pp.), 73; 3aff (pt.), 103; 3ove (pt.), 144; 3ovyn (pt. pl.) 338.  
 3yft, 31, *gift*.  
 3yng, 71; 3ynge, 59, *young*; cf. 3enge.  
 3ys, 276, *yes*.

[Words having an adventitious initial aspirate, not otherwise needing explanation, are not included.]

ha, 34, *have*; han, 33; haht, 318, *hath*.  
 hald, 293, *hold*; halt, 293, *holdeth*.  
 halpe (v.), 301, *help*.  
 halse, 300, *embrace*.  
 halwe, 54, *keep holy, hallow*; halwyd, 96.  
 hand-mayde3e, 118, *handmaiden*.  
 haras, 138, hous of haras, *stable for a stud of horses*.  
 hardely, 314, *certainly*.  
 harrow, 199, *the devil's cry*.  
 harwere, 150, *harrower*.  
 hat (sb.), 11, *hate*.  
 hattyht, 147, *is called*. *See* hyght.  
 hay, 154, *net for catching wild animals, or hedge*.

- hede, 10, *hide*; heyde, 41; hede (pp.), 159, *hidden*.  
 hedyr, 67, *hither*; hider, 361.  
 hefly, 240, *heavenly*.  
 hele, 211, *health*.  
 helpyngys, 116; cf. Wyclif. Version, 1 Cor. xii. 28, aftirward graces of heelingis, helpyngis, . . . kyndis of langagis.  
 hem, 2, *them*; þem, 2.  
 hem, 159, 228, *him*.  
 hende, 5, *gracious, gentle*; hynde, 57, 113; hende, 358, *near at hand*; ter and hynde, 113, *far and near*; hendyr, 81, *nearer*.  
 hens partyng, 31, *death*.  
 hent, 87, *take, hold*; hent (pp.), 11.  
 herborwe (sb.), 137, *shelter*; (v.), 227; herboryd (pp.), 138.  
 herd, 264, *earth*.  
 herde, 147, *herdsman*.  
 here, 2, *their*.  
 here, 4, *her*; hire, 71.  
 here, 227, *hair*.  
 herne, 371, sere sathan in the herne, *corner*.  
 hert, 40, *hart*.  
 hertely, 36, 122, *heartly*; hertyly, 31, *heartily*.  
 heryght, 327, *heareth*.  
 hese, 1, *his*; more usual form his.  
 hest (v.), 40, *promise*; hestyd (pp.), 85.  
 hete (sb.) (r. w. mete), 175, *hit, blow*.  
 hevy (v.), 93, *make heavy*; hevyin, 363, *grow heavy*.  
 hey, 44, *high*; hey3, 131; hiez, 135; hy, 11; high, 58.  
 heyd (sb.) (r. w. dede), 49, *heed*.  
 heyn, 169, *villain, wretch*; cf. Chaucer, C. Y. Tale, 1319.  
 heyne-d, 76, *lifted*.  
 ho, 68, *who*; hoo, 52.  
 ho, 100, byddyth him ho, *?bid him cease*.  
 hoberd, 169, 302, *a term of reproach, ? clown*.  
 holond, 227, *holland cloth*.  
 hond, 22 (r. w. husbond), *corrected from hand*.  
 honge, 303, *hang*; hyng, 12; henge (pt.), 338; hynge (pt.), 320; hangyn (pp.), 236.  
 hont (v.), 154, *hunt*.  
 hool, 16, *whole*.  
 hors, 246, 272, *horses*.  
 howeth, 89, *oweth, ought*.  
 howlott, 169, *owl (here used for woman)*.  
 howte, 172, *hoot*; howtyn, 169.  
 hurle, 368, *strive, contend*.  
 hy (v.), 6, *hast*; hy3, 27.  
 hyde, 303, *skin*.  
 hyght, 6; hyth, 15; hygth, 69; *be called*; hyth, 116, *was called*. See hattyht.  
 hy3ht, 7, 87, 165, in hy3ht, *in haste*; on hyght, 107, *? in excelsis*.  
 hylle (adj.), 248, *ill*.  
 hylle (v.), 33, 238, *corer*; hylte, 374, *hidden*.  
 hyn, 298, *him*.  
 hynde. See hende.  
 hyth, 25, *promised*.  
 iche, 86, *each*; ilke, 170.  
 ichon, 135, *each one*.  
 jematrye, 178, *geometry*.  
 jentylle, 59, *noble*; 109, *gentle*.  
 ierarchie, 98, *hierarchy (of angels)*.  
 jewus, 301 (r. w. þus); jewys, 301 (r. w. þis), *Jews*.  
 i-fownde (pp.), 149, *found*.  
 i-knowe (pp.), 132, *known*.  
 ilke, 170, *each*.  
 inbassett, 70, *embassy*.  
 incheson, 108, *occasion, cause*; encheson, 251.  
 indeploydo, 204 (Latin st. dir.). See diplois.  
 indute, 193, *clothed*.  
 inhabith (pp.), 354, *settled, established*.  
 injouyid, 118, *rejoiced (exultavit)*; enjoyd, 117; injoyeth, 358; injoye, 373. See enjonyd.  
 inow, 253, *enough*; 21, *anow*.  
 inportable, 272, *unbearable*.  
 i-nvin (pp.), 149, *taken*.  
 irke (v.), 168, *grow weary*.  
 juge, 116, hese juge, *? See Intro., p. xliii*.  
 i-wys, 7, *certainly*; i-wus (r. w. þus), 122; wys for i-wys, 73, l. 32.  
 kachyd, 274, *caught*.  
 kage, 153, 156, *scaffold, pageant, seat of honour (Prompt. Parv. cage, catasta)*; cf. myn hy3 cage, *Hymns to the Virgin and Christ*, ed. Furnivall, E. E. T. S.; castell and cage, *Castle of Perseverance*.  
 kan, 140, þat kan þour good, *know what to do*.  
 kayser, 173, *emperor*; caysere, 190.  
 ken (v.), 117, *acknowledge*.  
 kend (sb.), 148, *kind, nature*; kende-ly, 30, *natural*; kende, 80, *race*. See kynde.  
 kepe (sb.), 171, *cure*.  
 keepyng knyght, 34, *keeper, protector*.



kerchere, 49; kerchy, 296, *kerchief*.  
 kest (pt.), 278, *cast*.  
 knad, 355, cragayd knad (Halliwell, *knife*), ? for knag, *stump*; hence *bludgeon*.  
 knawe (r. w. awe), 79, 355, *know*; knawe (r. w. lawe), 284, *known*; knove, 267 (r. w. lowe), *know*.  
 knawe, 177, 272, *gnaw*.  
 knelande, 355, *kneeling*; knelende, 67.  
 knett (pp.), 326, *knotted, fastened*; knyt, 17, *joined*.  
 knowlych (v.), 60, *acknowledge*; knowlage, 115.  
 kure (v.), 49, *cover*. See *curyng*.  
 kynde, 119, *generation (progenies)*; 39, *species*.  
 kynde (adj.), 149, *natural, native*.  
 kyngdham, 229, 350, *kingdom*; kyng-ham, 282.  
 kynyns, 110, in no kynyns wyse, *by no means*.  
 kyrke, 168, *church*; cherch, 55; chirch, 121.  
 kyth (sb.), 149, kynde in our kyth, *kindred*.  
 kythe (v.), 170, *make known, show*; kydde (pp.), 45; kyd (pp.), 125, *well known*.  
 kytt (v.), 345, *cut*.  
 lacche (v.), 26, *gain, receive*.  
 lak, 129, howtyn lak, *without fail*.  
 lake, 288, in lake, *lake of Hell*; 324, 333, 334, 370, *pit, grave*; 359, lake of lyonys, *pit*.  
 lappe, 343, so nere our lappe, *so near our persons*.  
 lappyd, 117, *closed, bound*.  
 las (r. w. was, pas), 14, *less*.  
 las (sb.), 25, *net, snare*.  
 lasse, 19, *lest*.  
 lat (imp. s.), 47; late (imp. p.), 65, *let*.  
 latyng, 243; lettyng, 4, *hindrance*.  
 laue (r. w. haue, raue, saue), 91, whyte as laue. See Note at end of Glossary.  
 lave (r. w. knawe), 355, *law*; lawe, 4; lay, 55, 377 (lede no lecherous lay), *rule of life, conduct*.  
 lawh, 125; lawgh, 141, *laugh*; lowh (pt.), 21.  
 lay, 154, the lesse lay, *laity, ignorant people*.  
 lech (v.), 179, 192, *heal, cure*.  
 lechory, 42; lychery, 228, *lechery*.  
 ledys, 173, *peoples*.  
 lees, 328; les, 331, *falsehood, deceit*.

lef (v.), 32; leff, 164, *leave*.  
 lefful, 82, *lawful*.  
 leke (adj.), 289, *like*; lycke, 274.  
 lely, 90, lely whyte, *lily*.  
 lemys, 163, *limbs*; lyme, 160.  
 lenage, 183, *lineage, pedigree*; lynage, 58.  
 lende (v.), 160, *land, arrive*.  
 lenger, 81, *longer*.  
 lenyall, 60, *lineal*.  
 lere (v.), 24, *learn*.  
 lese (inf.), 48, *lose*; lore (pp.), 56; lorn (pp.), 42.  
 lesse than (conj.), *unless*.  
 lest (v.), 20 *corrected from last, r. w. best*; leste, 68; lestyght (3 sg.), 92, *last, endure*.  
 lest, 126, 179, *list, listen*; leste (imp.), 84; lyst (imp.), 45.  
 lesyng, 4, *deception*.  
 lete (v.), 5, *cause*; lete, 28, late, lett, 72, *let*.  
 lete (v. pt.), 16, *leave*.  
 leve (v.), 233, *believe*.  
 leve (inf.), 26, *live*; levyn (inf.), 26; lyff (inf.), 30; levyth (3 sg.), 47; levyd (pp.), 71.  
 leve (adj.), 28, *dear*; levyr, 30, *rather*.  
 levers, 106, *livers*.  
 levyn, 146, *lightning*.  
 levyng, 29, 31, *living, life*.  
 levynt, 258, i. e. levyn it, *leave it*; cf. reysynt.  
 levyth (pp.), 256, *left*.  
 lewd, 62, *ignorant*; lewdness, 144, *ignorance*.  
 leyke (v.), 148, *go quickly*.  
 leyn (inf.), 276, *lay, pledge*; leyn (inf.), 324, *lay, cast down*.  
 leysere, 184, *leisure*; 298, leysere seyng, *slowly, mournfully* (N. E. D. *leisurely*).  
 lofsummere (adj.), 151, *more lovesome*.  
 lofte, 76, on lofte, *aloft, on high*.  
 logge, helle logge, 26, 176, 305, 319, *prison of hell*.  
 lokygh, 154, *looketh*.  
 lokyn (pp.), 17; loky for lokyn, 26, *locked*.  
 lunge (v.), 36, *belong*; longyht (3 sg.), 57; longygh (3 sg.), 199.  
 loof, 195, *loaf*; 345, loff; ? 91, laue.  
 losel, 33, *scoundrel*.  
 loth (sb.), 329, *evil*; loth (adj.), 338, *wicked*.  
 loveday, 103, *day of agreement*.  
 lovnese, 357, 359, *lowness, humility*.  
 lowlyte, 329, ? for lewte, *loyalty* (r. w. fewte).

lowte (v. 3 pl.), 53; lowth (inf.), 156, *bow*.  
 loyn (pp.), 13, 97, *lain*; loyn (1 pl. pt.), 274, *lay*.  
 lullay, 129, *lullaby*.  
 lullyd (v. int. pt.), *slept peacefully*.  
 lurdeyn, 41, *luzzy person*.  
 lyberary, 80, we xal lerne you þe lyberary of oure lordys lawe, *the whole of, the canon*.  
 lyce (v. 3 sg.), 85 (r. w. *servise*), *lies*.  
*See lyggyst*.  
 lyche, 154 (r. w. *dich*); lycke, 274, *like*. *See leke*.  
 lytflad, 1, *life*.  
 lyfte (pp.), 75, *lifted*.  
 lyfte (adj.), 294, *left (hand)*.  
 lyggyst (2 sg.), 150, *liest*; lyght (3 sg.), 140; lyce (3 sg.), 85; lyth (3 sg.), 7, *lies*; lyne (inf.), 214 (3 pl.), 172.  
 lyght (v. pt.), 320, 1 lyght out of, *lit, alit*; lyth (pp.), 5; (inf.), 241; lyhtyn (inf.), 157.  
 lympe, 160, *lump*.  
 lymyd, 56, *handys lymyd*; cf. *later expression lime-fingered, given to pilfering*.  
 lynacion, 178, *measuring*.  
 lyste (sb.), 161, 309 (r. w. *resquest*), *desire, liking*; lyst (v.), 67.  
 lyst, 235, *lest*.  
 lytenyth (3 sg.), 96, *lighteneth, illumines*.  
 lyth (sb.), 17; (adj.), 68, *light*.  
 lyty for lytyl, 147.  
 maculacion, 133, *spot, stain, fig. defilement* (1st example N. E. D.).  
 make (sb.), 19, *mate*.  
 make (inf.), 1; makyn (inf.), 3, *make*; made (pt.), 1; mal (pt.), 58; makyght (3 sg.), 172.  
 males, 9, *malice*.  
 munkende, 53, 60, *mankind, men*; 163, 302, *human nature*.  
 munkynne (r. w. *begynne*), 148, *mankind*.  
 mansclawth, 290, *manslaughter, murder*.  
 many, 87, *for man*.  
 marryn (inf.), 153, *mar, destroy*.  
 massage, 43, *messenger*.  
 massage, 108, *message*.  
 mast (v.), 219, *mayest*.  
 mavmentryes, 371, *idolatries*.  
 mayn (sb.), 22, *power*.  
 maystrye, 179, *mastery*; maystryes, 199, 226, *cunning tricks*.  
 me, 220, *men*.

meche, 68, *great (much)*.  
 mede (sb.), 16, *reward*; mede (v. inf.), 50.  
 medele (v.), 34, *have to do with*; 148, *mingle*.  
 medylert, 26, *earth, world*.  
 meke (v.), 97, *make meek, temper*.  
 mekell, 159, *great*; mekyl, 18, 125; mykyl, 172.  
 melle (v.), 184, *declare, utter*.  
 melle (v.), 18, *mingle*.  
 melyon, 266, *million*.  
 men (v. inf.), 87, *mean*.  
 mende (sb.), 7; *mind* (haue mende = *know*); mendys, 226, *thoughts, memories*.  
 mene, 108, 1. 327, *mine, my*.  
 mene (sb.), 166, 364, *mediator*.  
 mene (sb.), 369; meuny, 254, *company, gang*.  
 mercyabyl, 100, *merciful*.  
 mere (sb.), 162, 329, *boundary, hence way, place*.  
 merke (v.), 195, *darken*.  
 merveyl (adj.), 90; mervaylle, 224, *marvellous*.  
 mete (sb.), 8, *food, meal*.  
 meth, 147 (r. w. *breth, deth*), *moderation, gentleness*.  
 methowut, 274, *methought*.  
 meve (v.), 192 (r. w. *greve*); meef (r. w. *breff*), 229, *more*.  
 mo (adv.), 26; moo (adj.), 109, *move*.  
 mokador, 179, *bib, napkin*.  
 molde (sb.), 1, *earth, world*.  
 mon (sb.), 110, *moan*.  
 mon (aux.), 277, *may, shall*.  
 monyth, 106, *month*.  
 moote (sb.), 4, *dispute*.  
 morny (adj.), 97, *mournful*.  
 mote (aux.), 45, *may*; moty for mot I, 29.  
 mothalle, 278, *moot hall, judgement hall*.  
 mow (aux.), 99, *may*; mowne (pl.), 374, *may, can*.  
 mowe, 302, *grimace*.  
 mownth, 294, *mount*.  
 nullinge, 151, *term of endearment* (1st example N. E. D.).  
 mure, 358, 370, *demure, modest*.  
 muse (v.), 131, *think, consider*.  
 muuste (sb.), 353, *new wine*.  
 mut for mot, 65, 118, *may*.  
 myche, 153, *on a myche? See Note*.  
 myche, 356, *much*.  
 myght (sb.), 35; myghtys, 73; myth, 1, 226, *might*.

myht (v.), 31; myth, 2, *night*.  
 myht, 359, *mighty*. See *almyght*.  
 mynstrelle (pl.), 152; mynstralle (pl.),  
 174; menstrelle (pl.), 176, *min-*  
*strels*.  
 myrable, 360, *wonderful*.  
 myrke (adj.), 161, *dark*; myrkenes  
 (sb.), 217, *darkness*.  
 mysse (sb.), 38, *wrong, injury*.  
 mys (v.), 7; mysse, 44, *miss*.  
 myscheve (v.), 127, *to come to grief,*  
*go astray*; myschevyd (pp.), 100,  
*in misery*.  
 myschyf (sb.), 18, *evil plight*; mys-  
 chevys, 98, *miseries*.  
 mystyr, 132, *kind*.

nale, 54, *at þe nale, at the ale*  
*(house)*.  
 nat, 25; natt, 56, *not*. See *noth*.  
 ne, 20, *nor*. See *nere*.  
 negramaunce, 178; nigramansye,  
 266, *witchcraft, necromancy*.  
 nemene (v.), 164 (r. w. *evene*), *name*;  
 neinpne (r. w. *hevyne*), 47.  
 nere, 40, 228, *nor*.  
 neschi, 28, *soft, tender, weak*.  
 nest, 107, *next*.  
 neyhand (adj.), 162, *near at hand*.  
 neyth (v. inf.), 226, *draw near*.  
 neyther (. . . nor), 32; neythyr  
 (. . . nore), 53, *neither*. See *nowther*.  
 nome (pp.), 88, *taken*. See *i-nvm*.  
 norche (inf.), 196, *nourish*; norchyth,  
 (3 sg.), 77.  
 norsshere, 225, *nourisher*.  
 norture, 29, 358, *nurture*.  
 noth, 11; nott, 67; noht, 109; notwh,  
 299; not, 305; nought, 24;  
 nowght, 41; nowth, 11, 97 (r. w.  
 wrought); notwth, 233, 267, *not*.  
 novelle, 346, *news*.  
 nought, 75; nowht, 38; nowth, 20,  
 l. 126; not, 68, *nought*.  
 nowther (. . . ne), 56; nother  
 (. . . ne), 87; noyther, 253, *neither*.  
 See *neyther*.  
 nowthty, 34, *worthless*.  
 noyis, 76, *noise, sound*.  
 noyous, 76, *grievous*.  
 nyghe (v.), 156; nyhyn, 359, *draw*  
*near*. See *neyth*.  
 nyn . . . nyn, 62; nyn, 117, *nor*.

o, 2, *one*; oo, 17; on, 21.  
 obecyon, 281, *non obecyon of error,*  
*obstacle* (Fr. *obicion*. See *Gode-*  
*froy, Dict. de l'anc. langue*  
*française*). Not in N. E. D.

obeschyauns, 357, *obedience*; obes-  
 chaunce, 367; obedyens, 57, 75.  
 oble, 255, *sacramental wafer*.  
 obloccyon, 62, *had delivery* (N. E. D.  
 in this case only); or *interruption*  
 (Halliwell, Latin *obloqui, to inter-*  
*rupt a speaker*).  
 ocapye, 352, *occupy*; occapyed, 81.  
 odyr, 264, *other*.  
 ogyl, 368, *shudder*.  
 olyff, 186, *in life, alive*; on lyve, 323.  
 onethys, 137, *with difficulty*.  
 onpossible, 180, *impossible*.  
 ony, 96, *honey*.  
 onyth, 227, *at night*.  
 or (conj.), 48, *before*.  
 ordenaryes, 79, *ecclesiastical officials*.  
 ore, 71, *grace*.  
 ore, 299, *for oure, our*.  
 ostage, 137, *hostelry*.  
 outh, 359, 367, *ought*; owght, 81;  
 owgth, 86; owught, 115.  
 outrage (v. int.), 127, *commit excess,*  
*transgress*.  
 onyr (v.), 8, *hover*.  
 ovyrdon (adv.), 21, *exceedingly*.  
 ouyrlede, 245, *domineer over or lead*  
*astray*.  
 ovyth, 46, *behoveth*.  
 owe (adj.), 25, *own*.  
 owth, 79, *out*; owughte, 131 (r. w.  
 aboute).  
 owtrage (adj.), 35, *violent*.  
 owyght, 92, *oweth, should*. See  
*howeth*.  
 oyle, 262, *oyle of mercy*.

pace (v.), 12, *pass*.  
 pad, 154, *toad*; padde, 175.  
 page, 13, *slip for pagent*.  
 page, 174, *fellow, knave*.  
 paphawk, 154, 169, *suckling* (only  
 instances given in N. E. D.); Halli-  
 well *parrot* (? for *papjay, popinjay*).  
 paramoure (sb.), 44, *darling*,  
 (Abraham, of Isaac).  
 parayl, 231, *equipment, ways and*  
*means*; 253, *apparel*.  
 parlement (of *heme*), 82, 264, *Divine*  
*Council*.  
 parochonerys, 64, *parishioners*.  
 partabyl, 259, *capable of sharing*.  
 pas (sb.), 74, *pace, step*.  
 pasche, 244, *Easter*.  
 passage, 106, 108, *period of preg-*  
*nancy*.  
 passent, 345, *we went with hym*  
*evyn passent, journeying*.  
 pawsacion, 81, *pause*.



pay, 43, *pleasure, satisfaction*.  
 payd, 72, *pleased*.  
 pelle, 158, 232, *fur, furred cloak*.  
 pende, 169, *prevyn pychyn* and *to-  
 pende*; 302, with *stronge peyn yt  
 gynnyth* to *peynde*, *press, pinch*,  
 (N. E. D. dial.).  
 pepyr, 20, *pepper*.  
 perchyn, 225, *pierce*; *perysch*, 181.  
 perdure, 239, *continue*.  
 pere (v.), 123, *appear*.  
 pere (sb.), 20, *pear*.  
 persevere, 106, *for perservere, pre-  
 server*.  
 pertly, 1, *briskly, readily*.  
 perverte, 232, *perverteth*.  
 perysch, 181, *pierce*.  
 pet, 371, *pit*.  
 pete (sb.), 9, *pity*.  
 pete (v.), 25 (r. w. etc), *put*; 155 (r. w.  
 wete), *put* or *pity*.  
 peusawns, 245, *peusawns* of *pepyl*,  
*crowd, number of*.  
 peys, 223, *weight*.  
 pillid, 355, *bold*.  
 plasmacion, 180, *fashioning, creation*.  
 playn, 207, *telle us he playn, the  
 plain case*; 237, *openly*.  
 pleand, 62, *acting*; *pleyand*, 355.  
 plenteously, 35, *plenteously*; *plente-  
 vious*, 227.  
 plesande, 229, *pleasing*.  
 plesawns, 17, *pleasure*.  
 pleson, 101 (r. w. reson), *pleasure*  
 (not in N. E. D.).  
 plete (v.), 175, *plead*.  
 pleyn (v.), 197, *act*.  
 pleyne (adj.), 157, *poundys pleyne*,  
*full*; 356, 370.  
 pleyng fere, 107, *playfellow*.  
 pleyнын, 112, *complain*.  
 ply, 232, *work at, carry out*.  
 plyght (v.), 144, *fold*.  
 plyth (v.), 2, *promise*; *plyghtys*  
 (1 sg.), 170; *plyght* (pp.), 56.  
 plyth (sb.), 12, *plight, state*; *plyght*,  
 37.  
 poer (sb.), 282, *power*; *pore*, 119.  
 poer (adj.), 245, 249, *poor*; *pore*, 24;  
 power, 144, 249; *porys*, 99, *of the  
 poor*.  
 popetys, 169, *dolls, puppets*.  
 portature, 30, *figure, form*. (See  
 N. E. D. portraiture.)  
 portys, 50, *gates*.  
 postelis, 372, *apostles*.  
 povert, 64, *poverty*.  
 pouste, 17, *power*; *pooste*, 339.  
 poundys, 157, *pounds for fish*.

praty, 96, *pretty*.  
 pray, 300, to *delyuere man fro he  
 develyys pray, action of preying,  
 capture* (earliest instance in  
 N. E. D. 1523); *pray*, 204, *prey*.  
 prayr, 89 (r. w. her), *prayer*.  
 prayt, 233, *prayeth*; *preyand*, 355,  
*praying*.  
 precepte (pp.), 255, *prescribed*  
 (earliest instance in N. E. D. 1534).  
 pref (v.), 239 (r. w. belef), *prove*.  
 prenyd, 175, *?taken*; Halliwell,  
*pricked (? for prened)*.  
 pierogatyff, 107, *prerogative, peculiar  
 right*.  
 present, 235, *now, at this place*.  
 prest, 11, *ready*.  
 presyn, 346, *prison* (*altered from  
 preson to rhyme with aresyn*).  
 pretende, 74, *aim, direct*; 358, *hold  
 out, offer*; 359, *?make an attempt*;  
 362, *pretendist, intendest*.  
 prevyde (v.), 102, *look* (meaning  
 not given in N. E. D.).  
 provydens, 81, *?for provydens, pro-  
 vision*.  
 prevyn, 154, 169, *put to the proof,  
 test*.  
 prise, 37, 149, *of prise, excellent,  
 precious*.  
 promysyon, 58, *promise*; *promiscion*,  
 350.  
 pronunciation, 62, *delivery, declama-  
 tion*.  
 properlyd, 230, *I am properlyd, mine  
 is the property, the right*; N. E. D.  
*proper (v.), to make master of*.  
 prose, 231, *story, narrative*.  
 provaylys (v. 3 pl.), 226, *for pre-  
 vaylys, avail, benefit*.  
 prow, 111, 308, *advantage*.  
 prune, 154, *trim, preen*.  
 prynsesse, 252, *princes*; *pryvis*, 355.  
 psalmus, 96; *psalmys*, 74, *Psalms*.  
 pshalmodyeth, 260, *sing psalms*.  
 punchement, 100, *punishment*; *pun-  
 chlyth*, 68, *punish*.  
 punche, 328, *pierce*.  
 purvyauns, 228, *provision*.  
 pyan, 20, *peony*; *pepyr, pyan*; cf.  
*peper* and *piones* . . . *hote spices*,  
*P. Pl. B. v. 312*.  
 pychen, 169, *stab*. See *pyth*.  
 pygth, 96 (r. w. with), *pith*.  
 pyke (v.), 91, *pick*.  
 pylis, 199, *towers*.  
 pylle, 277, *whale* and *pylle, a game*.  
 pyn (sb.), 142, *suffering*; 211, *pyne*.  
 pynde (pp.), 28, *to pynde, wasted*.

- pyne (sb.), 129, *centre of the target*;  
cf. prycke, 40; pyne, 197, *peak*.  
pyne (v.), 24, 251, *shut up, confine*.  
pyth, 12, *thrust*; pyth (pp.), 1, *place 1*,  
*fixed*; pyght (pp.), 6, 144, 196;  
pyht (pp.), 18.
- qwall, 60, *whale*; whallys (gen.), 340.  
qwan, 241, *when*; quan, 109.  
qwart (sb.), 211, *health*; qwerte, 191,  
344 (adj.), *whole, sound*.  
qweche, 259, *which*; qwhich, 216;  
qwyche, 331. *See weche*.  
qwed (adj.), 13, *evil, wicked*.  
qwedyr (v.), 114, *quiver*.  
qweke (v.), 27 (r. w. freke), *quake*;  
qwake, 15.  
qwelle (v.), 12, *kill*.  
qwelp (sb.), 45, *helle qwelp, whelp*.  
qweme (v.), 101, *unite, reconcile*;  
queme, 361, *please, be agreeable*.  
qwens. 171, *women, queans*.  
qwens, 75, *whence*.  
qwere, 269; quer, 365, *choir*.  
qwere, 102, *where*; qwher, 278.  
qwethynge, 335, quyk and qwethynge,  
*speaking* (earliest quotation of  
this phrase N. E. D. 1529).  
qwhethe, 204, *bequeath, consign*;  
qwethe, 213.  
qwhyl (conj.), *while*.  
qwy, 112, *why*.  
qwyght (adj.), 336 (r. w. syght),  
*free, clear*; (v. inf.), 16, 39, *requite*,  
*reward*.  
qwyke, 96; qweke, 227; quyk, 335,  
*quick, alive*.  
qwylye (sb.), 65, *time*.  
qwyppys, 294, *whips*.  
qwyte (adj.), 19, *white*.
- race (v.), 185, *break asunder*.  
raftys, 170, *beam, pole, shaft (of a  
spear)*. *See rakeynge*.  
rake (v.), 173, *rake jem on rought*,  
*rake, sweep*.  
rakyl (adj.), 21, *hasty, unstable*.  
rakyng, 170, with rakyng raftys,  
*dashing, violently moving*.  
ransake, 143, *search carefully*.  
rape (sb.), 169, *violence*.  
rape (sb.), 218, *haste*; (v.), 369, I  
renne I rappe; (imp.), 373.  
rapely, 374, *swiftly, quickly*.  
rappe (v.), 173, *smite, hit*.  
ravaschyd, 348, *transported*.  
ray (sb.), 170, a reed ray, *aphetic for  
array or ray, dance (dance of  
blood)*.
- ray (adj.), 233, ray tabardys . . . ray  
hodys, *made of ray, i. e. striped  
cloth*.  
rebate (v.), 69, *abate*.  
reclayne (v.), 132 (r. w.), *to return  
to earlier condition* (quoted in  
this sense N. E. D.).  
record (sb.), 40, record of my boy  
(absol. phrase), *my boy bearing  
witness*.  
recure (v.), 82, *win, obtain*: re-  
cureyd (pp.), 226, *recovered, restored*;  
recurn (inf.), 281, *restore to life*.  
reddure, 355, *rigour, severity*;  
redure, 239, ? for reddure.  
rede (sb.), 5, *counsel*; reed, 23.  
rede (v.), *counsel, advise*.  
redolent, 80, *sweet-smelling*; redolens  
(sb.), 241, *perfume*.  
reducyd, 263, ? *brought back again*.  
reed, 48 (r. w. god), *for rod*.  
reed (adj.), 170, *red, blood-stained*.  
regyon, 80, Regina of regyon, *rule,  
government*; 102, *region*.  
rejoyse (v.), 56, *enjoy*; (sb.), 377,  
*joy, pleasure*.  
relacion, 82, *regard, consideration*;  
38, *report*.  
relefe (v.), 356, *remain*. *See relevys*.  
relese (v.), 195, *relieve, alleviate*.  
releve (v.), 220, *relieve, assuage*.  
relevys (sb.), 81, *remains*.  
rem (r. w. bedleem), 146, *realm*.  
remeffe, 229, *remove*.  
renne, 10; ronne, 10, *run*.  
replye (v.), 256; replyeth (imp. pl.),  
360, *replyeth and assedually wach-  
ith, apply*.  
repreff, 32; repreve, 127, *reproof*.  
reprevable, 232, *conducting to the  
reproof of*.  
rere (v.), 56, *raise up*.  
resch (sb.), 161, resch and root, *rush*;  
rosch, 28.  
rescu (sb.), 106, *rescue*.  
rese (v.), 372, *rose*; reson (pp.), 312,  
*risen*.  
responcyon, 355, *answer, response*  
(earliest example N. E. D. 1502).  
respyt, 113, *delay*.  
rest (v.), 228, *remain*.  
resydens, 182, *seat, position*.  
reve (v.), 156, *spoil, plunder*; 302,  
*take (away)*; 322 (pp.), wytys ben  
revid.  
revere, 353, *river*.  
revyfe, 231, *revires*.  
rewe (sb.), 10, *row*; rowe, 35.  
rewelerys, 236, *rulers*.

- rewly (adj.), 10, *rueful, piteous*;  
ruly, 12.  
rewthe, 99, *matter for regret*.  
reynenge, 16, *sovereignty*.  
reyne, 227, *cloth of Raines, linen  
made at Rennes*.  
reysynt, 246, 299, *for reysyn it, raise  
it. See levynt*.  
roberych, 260, *rubric, stage direction*.  
rochand, 287, *I reyne as a rochand,  
? ruler (Halliwell), or cognate with  
roch (= rough)*.  
rought (sb.), 173 (r. w. dowt, abought),  
*roul*.  
rowel, 169, *spur (I ryde on my  
rowel = I ride spurring)*.  
rowneys, 170, *horses, hackneys*.  
rowne (v.), 374, *utter*.  
rowse (v.), 83, *proclaim, make public*;  
97, *utter*.  
rowte (sb.), 35, *company, assembly*;  
rowhte, 176.  
rowth (v.), 167, 281 (impers.), 369,  
*reck, care (past tense form with  
present meaning)*.  
rubbe (v.), 375, ?  
rustynes, 42, *rustynes of synne,  
corruption*.  
ruyne, 104, *fall, overthrow*.  
ryff, 3, *his chyld þer offered xuld  
be, upon an hylle full ryff; þe  
busshop toke here iii maydonys  
ryff; 92, I wedde here ryff (adv.),  
readily*.  
ryght, 34; ryte, 2; ryth, 1, *right*.  
ryghtwysnes, 100, *righteousness*.  
ryme, 227, *match*.  
rys, 20, *gentyl rys, rice (choice rice)*.  
sa, 119, ? *so*.  
sacryd (pp.), 255, *consecrated*.  
sad, 1, *serious*; 154, *firmly fixed*  
223, *heavy*; sadly, 41, *resolutely*.  
sage (adj.), 8, 105, *wise*; 117 (sb.),  
*wise woman*.  
sage, 93 (r. w. age), *in old sage,  
saying, cf. Pearl, l. 226, saghe*;  
sawys, 80, *sayings, speech*.  
salver, 166, *healer*.  
saluse (v.), 361, *salute*.  
same, 19, *in same, together*.  
satan, 228, *satin*.  
sawe, 267 (r. w. have), *save*.  
sawtere book, 95, *Psalter*.  
sayll (v.), 40, *assail*.  
scappys, 197, *slips, mistakes*.  
schadu (v.), 105, *shadow*.  
schal. *See shalle*.  
schamly, 362, *shamefully*.  
schape (v.), 132, *escape*; shape, 313.  
schapman, 252, *chapman, trader*.  
schapyn, 317, *cause, bring about*.  
scharlys, 171 (r. w. gerlys), *churls*.  
schedyn (v.), 156, *shed*.  
schelchownys, 170, *MS. schel chownys  
altered to schel chowthys, ? for  
selcouthys, marvels*; possibly in  
the first case a mistake for schel-  
trownys, *troops*.  
schende, 46, *injure, destroy*; schent  
(pp.), 110, *disgraced*.  
schep, 139, *cheapness, abundance*.  
schet (pp.), 28, *shut*; shytt (pp.),  
248; shytte (pr. t.), 215.  
schet (pt.), 40, *shot. See shete*.  
schon, 52, *shoes*; sho, 25, *shoe*.  
schonde (sb.), 317, *shame, disgrace*.  
schrowde, 25, *garment*.  
sclē, 46, *slay*; sclou, 46, 171; slo, 33;  
slen, 147; slewe (pt.), 34; sclē  
(pt.), 41; sclow (pt.), 28; slawe  
(pp.), 9; slayn (pp.), 3.  
sclēppe (v.), 36, *slip*.  
sclēpyr, 93, *slippery*.  
sclýde, 216, *our sorwe doth slake and  
sclýde, slip away, be forgotten*.  
scorn, 220, *shorn, rent*.  
scowte, 123, *a term of abuse*.  
se (v.), 2, *see*; sene, 4; seyn, 52;  
saughe (pt.), 162; sey (pt.), 277,  
311; say (pt.), 330; sowe (pt.), 253;  
seyn (pt.), 351; sene (pp.), 2;  
sayn (pp.), 34, 323; seyn (pp.), 81;  
seyne (pp.), ? 152.  
se (sb.), 18, *seat*.  
se, 359, l. 123, *for so or for be = by*.  
se, 103, l. 193, ?  
seche, 246, *such. See soch, suych*.  
seche (r. w. leche), 152; seke, 153,  
*seek*; south (pt.), 7; sowth (pt.),  
8; sought (pp.), 30; sowte (pp.),  
102; sought, 303, *attacked,  
visited*; han de sowth, 275 (*see  
do*).  
seke, 65, *sick*.  
sekyr, 38, *safe, sure*.  
sel, 258, 276, *time*; seyl, 274.  
selkowth, 146, *strange*.  
selph, 93, *self*.  
semlant, 153, *appearance*.  
sen, 298, *saint*.  
sen (conj.), or son, 66, *since. See  
syn and sythyn*.  
sende, 103 (r. w. kende), *sent*.  
sengler (adj.), 360, *singular*.  
senstere, 357, ? *seamstress (disparag-  
ing term for women)*.  
senues, 297, *sineus*.

- sequens, 65, *sequence, chant*.  
 ser, 369, *withered, sere*.  
 serge (sb.), 273, *search*.  
 serteyn (sb.), 241, a serteyn of chyl-  
 deryn, *a number*.  
 seryattly, 357, *one by one, seriatim*.  
 sese, 220, *cause to cease*.  
 sesyd, 112, seized, in possession,  
*established*.  
 sethe (adv.), 118, *since*.  
 settynt, 275, settyn it, *set it*. See  
 levynt, reysynt.  
 seuer (v.), 358, 370, *promise, assure,*  
*declare*.  
 severe (v.), 232, *sever*.  
 severe (adj.), 366 (r. w. cure), ? *sure*;  
 sewre, 242.  
 sevyale, 228, *civil law*. See cevyle.  
 sew (v.), 13, *proceed, go with speed*;  
 108, 247, *petition, sue; follow*, 289;  
 suenge, 29; sewyng, 256, *follow-*  
*ing*.  
 sewe (sb.), 377, *sow (?)*.  
 sewte, 182, *suit, cause, action*; hold  
 the sewte, *defend the action*.  
 sey, 25, *say*; seyn, 40, 52, l. 22 (or  
*see*); seyt, 299; sythe, 235, *sail*;  
 seyand, 355, *saying*; 3e haue me  
 herd seyð, 30.  
 seyð, 125, *seed*.  
 seyn, 228, *sign*.  
 seyne (r. w. tweyne, regne), 152, ? *for*  
 sheyne, *bright*. See shene.  
 seyng, 76, l. 123; 311, st dir.,  
 ? *seeing*.  
 seyse, 228, seyse nere sessyon, *assize*  
 (form not given in N. E. D.).  
 See syse.  
 shadyr, 148, *shudder*.  
 shaftys, 154, *spears*.  
 shalle, 58, 202, 207, 348; shal, 204;  
 schal, 229, 262; sal, 41; sbalt, 50;  
 schulle, 4; shulle, 8, 30; shul, 195;  
 schulde, 48; schuld, 256; and  
 throughout the *Assumption Play* for  
 usual xal, xul, xulde.  
 shamfastnes, 105, *shyness*.  
 shede, 266, *sheath*.  
 sheff, 32, *sheaf*.  
 shendynge (sb.), 162, *harm*.  
 shene (adj.), 146, *bright*.  
 shenshipp, 45, *shame*.  
 shete (v.), 40, *shoot*; schet (pt.),  
 40; shote (pt.), 40; shet (pp.),  
 212.  
 shetyng (sb.), 41, *shooting*.  
 shewyght, 147, *sheweth*; shewyth  
 (3 pl.), 80, l. 235, ? *cause to up-*  
*pear*.  
 shove (v.), 229, *show*.  
 showe (v.), 33 (r. w. loue), *shove,*  
*thrust*; 310 (r. w. anow).  
 shray (s.), 170 (r. w. clay) ? *clamour*.  
 See N. E. D. scry. Cf. day for die.  
 shrevyn (pp.), 193, *shriven*.  
 shrewe (sb.), 125, *wretch*; brede a  
 shrewe, 194, *something troublesome,*  
*venacious, mischief*.  
 shrewe (v.), 124, *curse*.  
 shrynykd (as a snayle), 198, *shrank,*  
*drew back*.  
 shulderyn, 172, *shoulders*.  
 shynand, 167, *shining*.  
 shyne (sb.), 146, *radiance* (earliest  
 instance in N. E. D. 1529).  
 shyrl (r. w. fylle), 113, *shrill*.  
 skore (v.), 120, *scour*.  
 skorgyd, 165, *scourged*.  
 skye, 147, out of Jacob xulde shyne  
 a skye, ?; in a bryght skye, 351,  
*cloud*.  
 skylle, 32, *reason*; skele, 361; it is  
 skyl, 92, *reasonable, proper*.  
 slake, 216, *grow less, come to an end*,  
 cf. *Pearl*, l. 942.  
 slauth, 376, *sloth*.  
 slawdyr, 124; for slawndyr (64),  
*slander*; sclaudyr, 125.  
 slawe (r. w. lawe), 236, *slow*.  
 sle, 7, *slay*. See scle.  
 sleytys, 146, sleytys sly3, *skilful*  
*devices*; slithtis, 367; 200,  
*artifices, wiles*.  
 slought, 340, *slothful*.  
 slye, 9, *cunning*; sly3, 146, 156,  
*clever*.  
 smyght, 48, *smite*; smyth, 253;  
 smyth, 266, *smileth*; smet (pt.),  
 277; smete (pp.), 266.  
 snarle, 368, *catch in a snare, strangle*.  
 snelle, 113, *quick, ready* (i. e. to  
 help mankind).  
 sneveleris, 368, *snivellers, whiners*.  
 soch, 307, *such*. See seche, suych.  
 socurraunce, 207, *succour* (not in  
 N. E. D.).  
 soferaus, 76, *endurance*; 271, *sanc-*  
*tion*.  
 sofreynes, 81, *masters*, term applied  
 to audience by Contemplacio and  
 in the *Assumption Play*. See sove-  
 reynes.  
 sofrom, 66, *suffer, allow*; soferyd  
 (pp.), 42, *endured*.  
 sokelyng, 254, *clover*.  
 solempne (adj.), 15, *solemn*.  
 solennyte, 293, *solemnity*.  
 somowne, 123, *summon*.



son for sen, 66, *since*.  
 sond, 22 *send*.  
 sonde, 28, 46, 109, 132, *message, dispensation, ordinance*; 87, 169, *messenger*.  
 sondyr, 40, on sondyr, *asunder, in pieces*.  
 sool, 227, *sole of the foot*.  
 sor (sb.), 144, *injury, ailment*.  
 sore (adv.), 297, *violently*; 5, *greatly*.  
 sorwatorie, 306, ? (Halliwell, *place of sorrow*).  
 sorwe (sb.), 8, *sorrow, trouble*; sorwyn, 154, (? pl.).  
 sorwyth, 68, *sorroweth*.  
 soserye, 284, *sorcery*.  
 sote, 4, *sweet*.  
 sotely, sotylly, 253, *subtly, stealthily*.  
 sottys, 153, *fools*.  
 sotyl (adj.), 195, *cunning*.  
 sotylte, 9, *trick, crafty device*.  
 sovereynes, 71, *masters, sirs*; sone-reynes, 354. *See* sofreynes.  
 sought, 303. *See* seche.  
 sowe (or sewe), 229, *follow*.  
 sowe, 253 (r. w. knowe), *saw*.  
 sowkyn (v.), 7, *suck*; sokyn (pp.), 24.  
 sownd (adj.), 32, *reasonable*; 34, *sound*; 134, on sownd, *unsound, ill-founded*.  
 sownde, 35, Thy seruauyntys saue lord fro synful sownde, *swoon, torpor*.  
 sowre (adj.), 154, *sour*.  
 sowyght, 67, *seweth*.  
 spede (sb.), 16, 71, *help, helper*.  
 spede (v.), 30, *assist, cause to succeed*; sped (pr. t.), 20, *hasten*; spedly (pp.), 148, *accomplished*.  
 spedful, 82, *helpful*.  
 spedly, 148, *successfully, prosperously*.  
 spekyn, 30, *speak*; all maner langage hem spak, 15 (refl.); cf. bot than hym spake Gallerone to Gawayne, *Anturs of Arth.*, N. E. D.  
 spelle (sb.), 115, *language*.  
 spelle (v.), 147, *relate, preach*.  
 spere (v.), 27, *shut off, bar*; sperd (pp.), 59, 288, *fastened*.  
 spetously, 268, *despitefully*.  
 splayed, 228, *spread out*.  
 spoused, 354, *wedlock*; 365, *espousal*.  
 spowsage, 83, *espousal, marriage*.  
 spowsyng, 85, *marriage*.  
 sprede, 35, *spread*; sprad (pp.), 21.  
 spryng (v.), 4, *spring, arise*; spreng (pt.), 364; spronge (pp.), 60.  
 spryte, 191, *spirit*; sprytt, 60.  
 spyllle, 12, *destroy*; spilly (1 sg.), 355; spylt (pp.), 41, *shed*.

stage, 35, strete and stage, *raised platform for spectators*; 93, xul dwelle with 3ow in stage, ? *now, at this time, straightway*; cf. N. E. D. stage, a *period of time*. *See* stownde.  
 starkly, 116, *stoutly*.  
 statys, 355, *dignitaries*.  
 sted (sb.), 23, with-inne a sted; jis steed, 134; as if used for point in time instead of point in space, cf. on the spot; stede and place, 43, *situation*.  
 steke (v.), 154, *stab, kill*.  
 stent (v.), 368, *stop, bring to a stand*.  
 steracle, 197, *spectacle, show*.  
 sterre, 7, *star*.  
 steryd (pp.), 25, *excited, instigated*; styrrth, 138, *stirreth*.  
 stevene, 146, *sound*; 350, *speech*; stewyn, 90, *voice, speech*.  
 stey, 335, *arise, ascend*; sty, 351.  
 stody (sb.), 75, *study, acquisition of learning*; in a cold stodye, 207, *state of abstraction*.  
 stomachere, 227, *waistcoat*.  
 stomble, 28, *stumble*; stumbyll, 161; stomele, 197.  
 stondyn (v.), 10, *stand*; stonde, 52; stound, 87; stant, 138, *standeth*; stonde (pp.), 40.  
 stondynge (that), 179, 205, 214, *it being the case that*. (This absol. use not given in N. E. D.)  
 stotte, 205, *term of contempt for a woman*.  
 stow (v.), 204, *stop*.  
 stownde, 12, *time*; jis stownde, now; in stownde, 156, *at this moment, now*.  
 strekyn, 157, *passed, come forth*. *See* stryke.  
 strengere, 229, *stronger*.  
 strenght (sb.), 75, *strength*; strenghtis, 78; strenthis, 163, *powers*.  
 strengthe (v.), 217, *strengthen*.  
 streyte, 26, *straight, directly*; streyth, 140.  
 stryke, 153, *go, make one's way*.  
 sty, 26, *helle sty, pigsty*.  
 sty, 160, ouer jis sty, *path* (cf. AS. stīg).  
 styntygh, 222, *stinketh*.  
 styrt (v.) (r. w. herte), 231, *go*.  
 styward, 7, *steward*.  
 submyt (pp.), 260, *submissive*.  
 sudary, 332, *napkin*.  
 suerd, 3, *sword*; swerd, 2.  
 sumdele, 341, *somewhat, to some extent*.  
 suntyme, 26, *formerly*.

- supportacion, 122, *countenance, support*.  
 sustyr, 107, *sister*.  
 sute, 193, fulwyth þe fowle sute of þe devyl, *train*.  
 sutere, 190, *follower*.  
 suyche, 8, *such*; suech, 76; swyche, 68; sweche, 239; seche, 246; soch, 307.  
 swage (v.), 35, *abate*; 170, *cease*.  
 swap (sb.), 7, *blow*.  
 swappyng (adj.), 172, *slashing*.  
 swelle, 75, *swallow, devour*.  
 swem (sb.), 65, *grief*; 101, *a pity*.  
 sweme (v.), 361, *faint, be overcome*.  
 swemful, 64, *full of grief*.  
 swemyng (sb.), 74, *grief, emotion*.  
 swete (v.), 32, *sweat*.  
 swetyng, 151, *darling*.  
 swoot (sb.) 26, *sweat*.  
 swowne (v.), 12 (r.w. stownde), *swoon*; swownde, 139; swonge, 299 (st.dir.); swoonyng, 298.  
 swynk (sb.), 26, *toil*.  
 swynke (v.), 32, *toil*.  
 swythe, 38, *quickly*.  
 sybb (adj.), 48, sybb blood, *kindred*; sybbest blood, 213; sybbe, syb, 126, *akin*.  
 syeng (sb.), 35, *sighing*.  
 sygnes, 80, *signs*; syne, 77, 146; synge, 370.  
 sygnyfure, 188, *signification, sign*; signifure, 340.  
 syhyn (v.), 863, *sigh*. See sythe.  
 sympyl, 193, *of little value*.  
 syn (prep.), 118; (conj.), 165, *since*. See sen, sythe, and sythyn.  
 syndony, 311, *fine linen* (sindon, word in Vulgate for linen cloth used by Joseph of Arimathea).  
 syne (sb.), 77, 146, *sign*. See sygues.  
 syre, 61, a grym syre, *lord, master*.  
 syse, 27, *sighs*.  
 syse, 11, *assize*; in syse, 161, *in state, in proper fashion*. See seyse.  
 syt, 101, *is fitting, seemly*; syt, 26, *sitteth*. See syttyn.  
 syth, 2, *sight*; syght, 33; syht, 39; syte, 52; sygth, 223; sythte, 273; syghtys, 76, *for fyghtys*.  
 sythe (v.), 334, *sigh*.  
 sythe, 235, *for seythe, saith*.  
 sythe (adv.), 62, *afterwards*; (prep.), 165, *since*; syth (conj.), 240, *since, as*; sythe þat, 110, *since*.  
 sythym (adv.), 260, *for sythyn, afterwards, then*.  
 sythyn (conj.), 258, *since, as*; sythyn þat, 130, *since*. See syn and sen.  
 sythlys, 349, *times*.  
 syttyn (v.), 18, *sit*. See syt.  
 syttyng, 101, *suitable, fitting*.  
 take (imp.), 39, *take*; take (pp.), 41; tan (inf.), 38; tan (pp.), 13; takyght (imp.), 171; take, 92, 1. 308, *give*; toke (pt.), 2; tokyn (pt. pl.), 345, *gave*.  
 takke (v.), 238, *tack, fasten*; takkyd (pp.), 297, *nailed*.  
 takylle, 40, *weapon, bow*.  
 taske, 318 (r.w. aske), to taske a wynek, *tax, levy, i. e. seize, take*.  
 tast (v.), 142, *touch, examine*.  
 taught, 162; tauht, 354, *taught*.  
 tee (v. inf.), 29, *go*.  
 tekele (v.), 227, *tick, tickle*; tekyl (adj.), 126, *ticklish*.  
 teme (sb.), 361, *theme*, sayd us this teme, *spoke to us to this effect*.  
 tempte (v. pt.), 226, *tempted*.  
 tende (v.), 43, *intend*; 369, *attend*; tent (imp.), 364, *take care of*.  
 tendyrly, 83, *carefully, for tentily*.  
 tene (sb.), 6, *malice, anger*. See trey.  
 tene (v.), 85, *revenge*; 368, *suffer vengeance*.  
 tent (sb.), 86, *take tent, take heed*.  
 terme, 9, *space of time*; 92, *terme, time and tide*.  
 termynable, 232, To seuere ryth and wrong in me is termynable; 272, In 3ow alle jewgement is termynabyll. Hence 'to be terminable in' = to be derived from, to have its ultimate source in. (Not in this sense in N. E. D.)  
 terrewth, 102 (*for trewth*), *truth*.  
 teryeng, 72, *tarrying, delaying*; tary (imp.), 87; tery (subj.), 278.  
 testyficacion, 61, *testimony, witness*.  
 teyl (v.), 26, *till, obtain by tillage*.  
 teynt, 368, *attainted, corrupt, guilty*.  
 the (v.), 29, *in phrase so moty (= mot l) the, prosper, thrive*; then, 87.  
 thedom, 131, *evyl thedom, bad luck*. See the.  
 thedyr, 65, *thither*.  
 therkeness, 96; thyrknes, 270, *darkness*.  
 therlys, 171, *thralls, serfs*.  
 thes (r.w. pres, press), 61, *these*; theys, 57.  
 thes, 231, 1. 24, *this*; pese, 259. See chalys.  
 tholyn (v. inf.), 153, *suffer*; tholyd (pp.), 172.

thore (r. w. more), 74, *there*.  
 thorw, 17; thorwe, 9; thour, 108;  
 thourghe, 57; throwb, 31, *through*.  
 thoutt (sb.), 35; thouth, 11; thought,  
 28; thowth, 57, *thought*.  
 thralle (sb.) (r. w. alle), 325 = *thraw*,  
*period, space of time*.  
 thrawe (pp.), 233, *thrown*; throwe  
 (pp.), 24.  
 thredde, 364, *third*; thryd, 2; thrydde,  
 75.  
 threttene, 76, *thirteenth*.  
 threwh, 100, *for trewh, truth*.  
 throyht (3 sg.), 67, *throweth*. See  
*thrawe*.  
 throwys, 139, *throes*.  
 thrylle (v.), 8, *pierce*; thyrlyng, 15;  
 thyrlyd (pp.), 268.  
 thryste (sb.), 98; thrust, 302, *thirst*.  
 thy, 112, *what for thy, that*.  
 thyk, 25, þi fals fablis þei be ful thyk,  
*plentiful, 'thick'*.  
 thyнке, me thyнке (r. w.), thynkyth,  
 thyнкеht (v. impers.), 32; thynkyht,  
 40; thynkygh, 173, *methinks*.  
 thynkyth (3 pl.), 106, *think*; thynkys  
 (imp.), 120.  
 thyrknes, 270. See *therkeness*.  
 to, 111, 1. 72, *two*.  
 to-breke, 48, *break open*.  
 tokenynge, 146, *sign, betokening*.  
 too (sb.), 126, *too*; ton (pl.), 131.  
 toost (sb.), 173, (not) *wurth a toost*,  
*a piece of toast*.  
 to-pende (v. inf.), 169. See *pende*.  
 to-pynde, 28. See *pynde*.  
 tormentry (sb.), 184, *tormenting*.  
 tose (v. inf.), 373, 'tease out', *search*  
*out*.  
 tother, 53, þe tother, *other*.  
 to-torn (pp.), 27, *torn in pieces*.  
 towaly, 260, *towel*.  
 trace (sb.), 50, *track*; returnyth his  
 trace, *comes back*.  
 tras (v.), 13, *trace, follow a course*;  
 249, on of þow my tresou xal tras,  
*contrive, work out*.  
 trast (v.), 84, *trust*.  
 tray (v.), 319, *betray*.  
 trayn, 324, *deceit*.  
 trekyl, 64, *trickle*.  
 trenyte, 17, *Trinity*.  
 trepett, 174, I ȝeve hym . . . a trepett,  
*I trip him up*.  
 tretable, 201, *tractable, yielding*.  
 trewh, 2, *truth*; trowth, 56, 1. 160.  
 trey, 6, 97, *anger, spite*. See *tene*.  
 tribus, 63, *tribes*.  
 tron, 8, *throne*.

trow (v.), 33, *think, consider*.  
 trowth, 56, 1. 145, *truth*.  
 trus (v.), 171, *truss, pack*.  
 tryne, 81, *threefold, triune*.  
 tryste (v. 3 sg., r. w. myste), 161,  
*trusteth*.  
 tundyr, 40, *tinder*.  
 turtelys, 64, *doves*.  
 twey, 99; tway, 345, *two*.  
 tweyners, 117, here tweyners (g. pl.),  
*of them two*.  
 twynne, 303, *part in two, cleave*  
*asunder*.  
 tyde (sb.), 1, *time*.  
 tydandys, 289, 323, 330, *tidings*;  
 tydyng, 8; tydyngys, 43.  
 tyght, 222, *readily, promptly*; tyth,  
 16; as tyght, 34, *as quickly (as*  
*possible), i. e. at once*.  
 tymbre wryth, 136, *carpenter*.  
 tythyng, 3, *tithing, paying tithes*.  
 tyxt, 226, *text*.

þar (v.), 257, *need*.  
 þare, 66 (r. w. bare), *there*.  
 þenge, 2, *thing*; thyng, 19.  
 þenke (v.), 1, *think, purpose*; thyнк, 7.  
 þese, 259, þese chalys, *this*.  
 þo, 1, *those*.  
 þurowe, 1, *through*.

valure, 340, *for your valure, for your*  
*worth, i. e. to redeem you*; 341,  
*value*.  
 varyable, 232, *contrary to*.  
 varyauns, 6, *without varyauns, with-*  
*out deviation, straightway*; vary-  
 auns, 232, *divergence*.  
 vathe, 299, *interjection, ? what*; cf.  
 whath, 231.  
 vengeanceyl, 100, *vengeful, prone to*  
*vengeance*.  
 venym (adj.), 192, *venomous*.  
 verament, 14, *truly, verily*.  
 verdyth (r. w. lyth, light), 339, *verdict*.  
 verray (adj.), 2, *true*; verry (adj.), 60;  
 veray (adv.), 183, *truly*.  
 vertuis (adj.), 256, *virtuous*.  
 veruent, 216, *fervent*; veruently, 15,  
*flamingly*.  
 veryfye, 114, *confirm as true*.  
 vesage, 34, *visage, face*.  
 vesyte (v.), 98; vycyte, 240, *visit*.  
 resytacion, 49, *visitation*.  
 vetaylys, 244, *victuals*.  
 veyn (adj.), 34, *worthless*.  
 vnbyl, 260, *humble, lowly*.  
 vnbegete (pp.), 258, *unbegotten*.  
 vndowteful, 75, *free from doubt*.



vn dryd, 97, *hundred*.  
 vnhede (r. w. dede), 24, *uncover*.  
 vnhende, 176, *discourteous, unknighly*.  
 vnkende (r. w. wynde), 7, *unnatural*;  
     99 (r. w. ende).  
 vnknowlage, 113, *lack of knowledge*.  
 vnlosne (v.), 237, *unloose, untie*.  
 vnpyune, 306, *unfasten*.  
 vnstable (*altered from vnstabyll*, r. w.  
     able), 203, *unreliable, inconsistent*.  
 vnterest, 167, *uttermost*.  
 vnthey (r. w. wey), 224, *untie*.  
 vnthende (adj.), 32, *poor, meagre*.  
     *See the*.  
 voydnes, 116, *emptiness*.  
 vyl (sb.), 263, *for wyl, will*.

wace, 265 (r. w. place), *was*.  
 wake (v. int.), 17, *to exist fully, be  
     active*; 252, *watch* (int.); wakyn  
     the way, 314, *watch* (tr.), *guard*.  
 wakyn, 161; *awake*; cf. ore he be  
     wakyn, *Torrent of Portugal*,  
     N. E. D.  
 walkyn, 19, *welken, sky*.  
 walterid, 317, *weltering, steeped in*.  
 wan (v.), 226, *won*; wonnyu (pp.), 146.  
 wantruste, 212, *mistrust, lack of hope*.  
 war (adj.), 4, *be war, take note*; ware,  
     187, *informed, aware*; be whare,  
     54, *beware*.  
 wardeyn, 91, *guardian*.  
 ware (sb.), 187, *goods*.  
 wark (sb.), 307, l. 1046, *work*. *See werk*.  
 warly, 310, *warily*.  
 wasch (pp.), 348, *washed*.  
 wast (pp.), 27, *wasted*.  
 watt, 274, *fellow*; cf. *Richard the  
     Redeless, wattis, people*.  
 wawys, 42, *waves*.  
 way, 111, *do way, leave off*.  
 wayted, 169, *kept watch*; wayten, 314,  
     *watch, spy*.  
 weche (v.), 262, 312, *watch*.  
 weche, be weche, 12, *which*; be  
     which, 3; wich (pat), 44; wheche  
     book, 95; whiche, 164.  
 wede, 25, *garment*.  
 wedyr (sb.), 307, grett wedyr, *storm*.  
 wedyr, 113, *whither*.  
 weldygh, 90, *wieldeth, disposeth*;  
     weldyth, 17.  
 wele (v.), 188, *will*. *See wole*.  
 welsom, 27, *wild, unpleasant*; whyl-  
     sum, 191.  
 welthis, 95, *ryches and welthis*.  
 wem, 4, *stain, pollution*.  
 wene, 2, *ween, believe*; wend (pt.), 107.

wene, 4, *withoutyn wene, doubt*.  
 wepone, 265 (st. dir.), *weapons*.  
 wepyng, 28, wepyng dale, *hell*.  
 werch (v.), 55 (r. w. cherch), *work*;  
     werke, 19; werkyn, 86; werkyht,  
     55, *worketh*; werke, 236, l. 158,  
     *worketh*.  
 werd, 1, *world*; werlde, 26; werdl, 172.  
 werdly, 10, *worldly*; wurdly, 54.  
 were, 137 (r. w. to be), *weary*.  
 werke (v.). *See werch*.  
 werk (sb.), 16, *work*; werk wyldre,  
     136, *difficult, tiresome business*.  
     *See wark*.  
 worm, 19, *worm, creeping thing*; 25,  
     *serpent*; worm, 26.  
 weryd (pt.), 328, *away he weryd þo  
     ffyndys, exorcized*.  
 weryn, 42; ware, 65; wore, 82; worn,  
     122; where, 240, *were*; wore, 318,  
     *wert*.  
 wese, 159, *wise*.  
 wete (v.), 30, *know*; wetyn, 267;  
     *See wyst, woot*.  
 weyll (adv.), 37, *well*.  
 weyth, 223, *weight*.  
 weyys, 159, *this weyys* (r. w. reyse),  
     *this way*.  
 whanhope, 11, *despair*.  
 whan, 307, *wan, gloomy*.  
 whar, 277, *whar, whar, a hunting  
     cry* (cf. modern 'Ware fox').  
 whath, 231, *what*. *See vathe*.  
 whe, 235, *we*.  
 whight, 55, *creature, man*; wyght,  
     55; wythe, 115; wyhgte, 135;  
     whyht, 138; whyht, 176; whith,  
     213; wytys, 307; whithtys, 327.  
 whith, 72, *with*; whit, 240; *for usual  
     w<sup>t</sup> or with*.  
 who, 206, *woe*; whoo, 34.  
 whonde (v.), 115 (r. w. honde),  
     *hesitate*.  
 whow, 65, *how*; whov, 164.  
 whyght, 89, *white*.  
 whyle (sb.), *time*; wheyle, 230. *See  
     qwyte*.  
 whylsum, 191. *See welsom*.  
 whysshe, 251, *wish*.  
 withsytt, 200, *oppose, withstand*;  
     withsett (2 sg.), 200.  
 wo (adj.), 14, *miserable*.  
 woke (sb.), 4, *work*.  
 wole (v. sg.), 17, *will*; wele (sg.),  
     88; wole (pl.), 292; wyl (pl.), 1;  
     wul (pl.), 67, 332; wolyn (pl.), 291;  
     welyn (pl.), 292; wolne (pl.), 258;  
     wole, 88, *for wolde*.  
 won (v.), 355 (r. w. on), *wane, cease*,

- slacken, or for wonde, hesitate. See.*  
 whonde. *See* Dr. Greg's Note in *Assumption of the Virgin*.  
 wond, 87, *wand, rod*; whande, 87.  
 wone (sb.), 17, *habitation, place*;  
 won, 137, *habitation, house*.  
 wonyn (v.), 149, *dwell*; 146, *wonyght, dwelleth*.  
 wood (adj.), 41, *mad*.  
 woolde, 41, *wold, ground*; wolde, 154, 327; 154, *on wolde altered to ouer mowlde*.  
 woot (v.), 26, *know*; wot, 35. *See* wete.  
 worde, 183, *world*. *See* werd.  
 wore, 88, *perfore now wole I . so my staff holde I . pis jurny to wore. were to, i. e. arrived. See* to (adv.), 'expressing motion resulting in arrival', N. E. D.  
 woundyr (adv.), 21, *wondrously*; 138 (adj.), *wonderful*.  
 wrake (sb.), 129, *injury, harm*; 189, 288, 375, *persecution, vengeance, injury*; 86, *thi wurde xal I werkyn withoutyn wrake, ?*.  
 wrech (sb.), 194, *werke us mech wrake, both wrech and woo, punishment, destruction*; wreche, 327.  
 wrecche (sb.), 26, *wretch, outcast*.  
 wreke (v.), 148, *from woe us wreke*; 306, *from wo I wole hem wreke, protect or rescue*; wrokyn (pp.), *out of whoo zet art not wrokyn, rescued (cf. Chronicles of Robert of Brunne, ed. Furnivall, l. 16076, 'Christendam fro Paen wreche', rescue, defend, vindicate)*; wreke (pp.), 171, *arenged*; wrokyn (pp.), 133, *avenged*.  
 wrete (pp.), 3, *written*; wretyn, 53.  
 wrethe (sb.), 26, 209, *wrath*.  
 wrothe (adj.), 2, *wroth*.  
 wroughth (pp.), 2, *wrought, created*; wrouth, 9; wrowth, 17.  
 wry (v.), 229, *turn aside*.  
 wryth (sb.), 136, *see tymbre wryth*.  
 wrythe (v.), 28, *twist*.  
 wul (adv.), 330, *well, very (usual wele)*.  
 wul (v.), 67, 332. *See* wole.  
 wurth (adj.), 158, *valuable*.  
 wyght (adv.), 40, *strongly, actively*; 310, *wyth, swiftly, readily*; 328, l. 10, *swiftly or (adj.) strong*; *whyht as thought, 279 (adj.), swift*.  
 wyght (sb.), 55, *creature. See* whight.  
 wyghtly, 152, *nimbly*.  
 wyk (adj.), 25, *wicked*.  
 wyl (adv.), 16, *well. See* wul.  
 wyndand, 369, *wyndand wod (Halliwell prints wynd and wod), ?raving mad*.  
 wyne, 164, *to jherusalem fast now wyne, make for Jerusalem*; 146, *gain, win*; wonnyn (pp.), 146, *won*.  
 wys, 73, *for i-wys*.  
 wysse (v.), 94, *direct, guide*.  
 wyst (v.), 112, 310, *knew*; 113, I *myght wel a wyst, known. See* wete, woot.  
 wyte (v.), 115, *blame*.  
 wyth (adv.), 310. *See* wyght.  
 wytte, 65, *for wylte, wilt*.  
 wyttys, 155, *wits*.  
 wytys, 307, *wights. See* whight.  
 xad (v. inf.), 259, *shed*.  
 xal (sg.), 1, *shall (x forms are the standard forms for this text, except in the Assumption Play. Seeshalle)*; xul (pl.), 6; xuln (pl.), 298; xulde (pt.), 3, *should*.  
 xamefullest, 273, *shamefullest*.  
 ye, 87 (*for usual 3e*), *ye*.  
 yif, 356, *if*.  
 yis, 87, *yes*.  
 yit, 356, *yet*.  
 yon (adj.), 159 (*for usual 3on*), *yon*.  
 yong, 158 (*for usual 3onge*), *young*.  
 yow, 160, 188 (*for usual 3ow*), *you*.  
 yowr, 161 (*for usual 3oure*), *your*.  
 ys, 87, *is*.  
 yt, 87, *it*.

## NOTES

*Calcsydon.* p. 244, l. 374. The reference is possibly to the hardness of chalcedony (cf. 'chalcedonius . . . sculpturis resistere dicitur', Bede, *On the Apocalypse*, and 'The calcydone whiche harde is in to grave', *Court of Sapience*); or possibly to the fact that chalcedony was held to typify those who show forth the light that is within them when called upon to give public testimony of their faith (cf. 'Chalcedonius . . . habet fulgorem sub dio non in domo. Quo demonstrantur hi qui . . . cum vel doctrinae vel aliis sanctorum usibus in servitute ad publicum procedere iubentur, mox quid fulgoris intus gesserint ostendunt', Bede). The path was to lead to the Trial and Death; it is the way taken 'for mannys love'.

*glete.* p. 155, l. 125. Miss H. M. R. Murray suggests that 'glete' may be connected with the verb 'gleit' or 'glete', N. E. D. = to glitter. In this case the meaning of the passage may be: 'He may put (in) us wits to recognize in the flesh, by the gleam (of the star), God's noble son.'

*laue.* p. 91, l. 275. Halliwell gives 'lave' = *washed*. Miss Murray suggests that 'laue' may be a Northern form of 'loaf'. Cf. 'whyte as payndemayn', *Sir Thopas*.

*on a myche.* p. 153, l. 73. The word 'myche' has been altered by the reviser to 'mysse'. 'on a myc' is still quite clear, and the full form can be deduced from the rhyme words 'rych' and 'dych'. Miss G. D. Willcock suggests 'miche', *a loaf of bread*, N. E. D. (cf. *Rel. Ant.* ii. 192: 'with-oute wyn and miche', where the word rhymes, as in the text, with 'riche' and 'diche'). The word would here be used with reference to the sacramental wafer, and the missing verb must have been some word equivalent to the 'beleuen' that has replaced it. The meaning is borne out by 'per-inne sette here sacrementys' in the following line.

## PROVERBS, SAYINGS, ALLUSIONS

- p. 17. I am fadyr of myth  
My sone kepþ ryth  
My gost hath lyth  
And grace with-alle.
- p. 25. I walke as werme with-outyn wede  
Awye is schrowde and sho.
- p. 28. Schort lykyng xal be longe bought.
- p. 29. 3e must delve and I xal spynne.
- p. 31. Þat alle 3our here levying  
May be to his plesyng  
And at 3our hens partyng  
To come to good place.
- p. 54. By-ware of custome ffor he wyl dere.
- p. 58. Of Regalle lyff xal come suche foyson  
Þat a clene mayde modyr xal be.
- p. 64. So xulde euery curat in þis werde wyde  
3eve a part to his chauncel i-wys  
A part to his parochonerys þat to povert slyde  
The thryd part to kepe for hym and his
- p. 65. And þo þat departe in sorwe god make þer metyng glad.
- p. 67. Aftere grett sorwe . evyr gret grace growyht.
- p. 70. Aftere grett sorwe . evyr grett gladnes is had.
- p. 110. Olde cokwold þi bow is bent  
Newly now after þe frensche gyse.
- p. 111. Many a man doth bete þe bow  
Another man hath þe brydde.
- p. 128. But 3it sum mede and 3e me take  
I wyl with-drawe my gret rough toth  
Gold or sylvyr I wol not for-sake  
But evyn as alle somnorys doth.
- p. 132. In fleyth I suppose þat þis woman slepte  
Withowtyn alle coverte whylle þat it dede snowe.
- p. 140. Whan women travayl grace doth growe.
- p. 202. þe hare fro þe fforme we xal a-rere.
- p. 227. In trost is treson.
- p. 252. Mony makyth schapman.
- p. 288. Ffor alle his barfot goyng . fro me xal he not skyp.
- p. 314. Þow þer come both jakke and gylle.
- p. 326. Ffor mede doth most in every qwest  
And mede is mayster bothe est and west  
With mede men may bynde berys.
- p. 356. Whoso clyme ouer hie . he hath a foule falle.
- p. 357. It wolde cause the comownys to ryse  
And rather the devyl sle hym . than we schulde that abide.  
jolyere than þe jay, p. 154 ; lyth as ro, p. 327 ; shrynyd as a snayle, p. 195 ;  
whyte as lauc, p. 91 ; whyte as swan, p. 56 ; wroth as wynde, pp. 7, 315.

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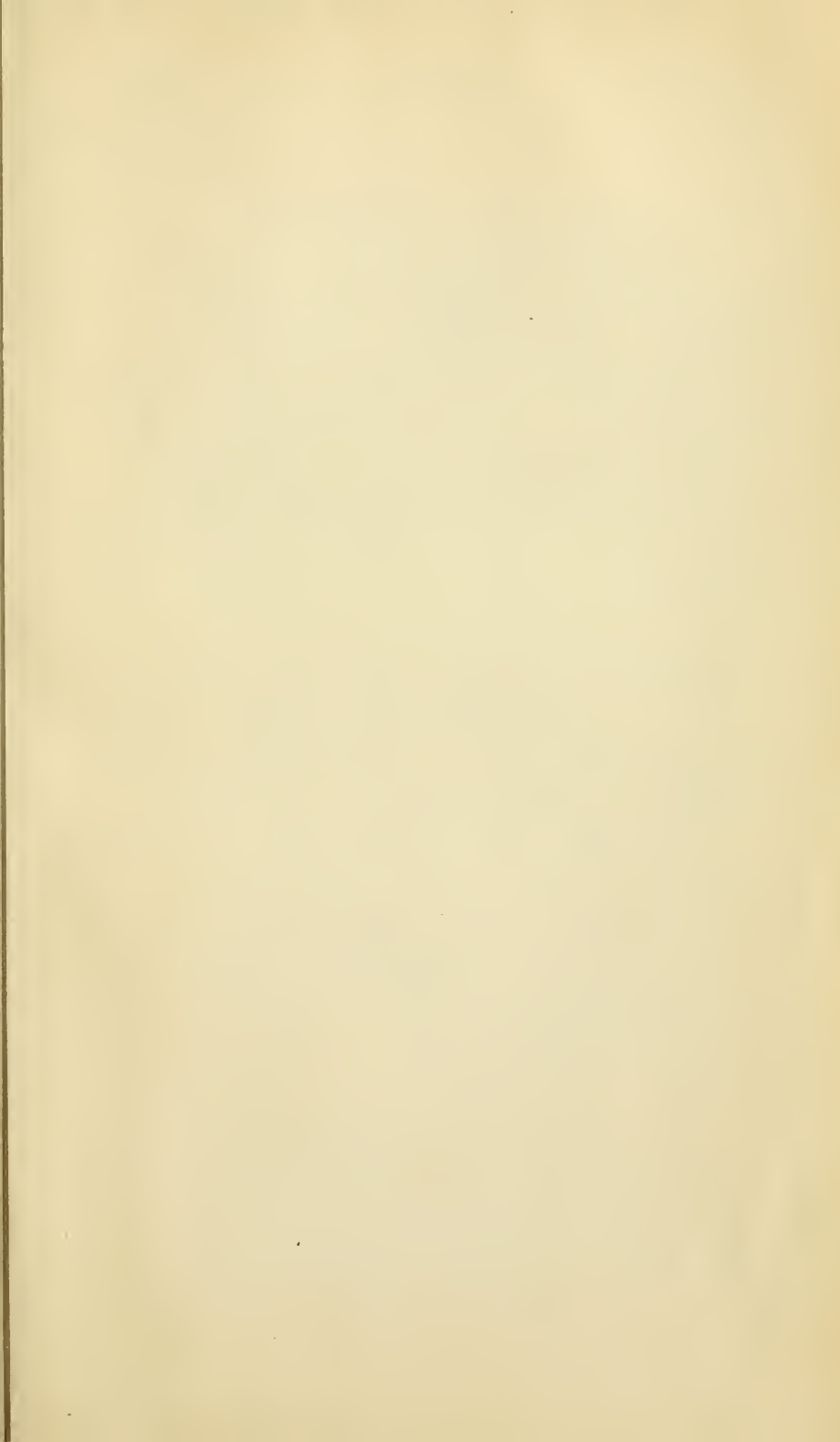
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